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NOTES OF THE WEEK.

WE desire to call special attention to the Kilburn Appeal, which appears in our advertising columns. The late Dr. Brooke Herford organised this movement in 1893; it was the last great effort of the kind in which he was engaged. The congregation, therefore, in recognition of his exemplary devotion and missionary zeal are making their new church a memorial to him. Unfortunately the foundations have proved to be of a very expensive character, so that £250 more is required if chancel and vestry are to be included; while, if an organ is to be provided, an additional £300 will be wanted. Dr. Herford was so widely honoured and beloved amongst us that we cannot but hope that the money required at least for the completion of the church building will be speedily forthcoming. The builders are pressing on with their work, and, therefore, if the chancel is to be included, an early response to the appeal is of urgent importance.

THE sixth summer session for Sunday-school teachers, of which Mr. Ion Pritchard wrote in last week's *INQUIRER*, opens at Manchester College, Oxford, on Friday, July 10, and closes on Saturday, the 18th. The opening service on Friday morning, with an address, will be taken by Miss Edith Gittins, last year's president of the Sunday School Association, and this is to be followed by a lecture on "Galileo," by Mr. Arthur Berry, M.A., of Cambridge. In the evening the Principal and Mrs. Carpenter will hold a reception at the

College, and Dr. Carpenter is to preach at the Sunday morning service. The programme is on the same lines as in former years, the lecturers for the first morning hours being the Revs. Dr. Drummond, A. H. Thomas, J. W. Austin, and C. J. Street and Mr. Ion Pritchard, and for the second hours, on subject of practical teaching, Miss Marian Pritchard and the Revs. J. L. Haigh, J. J. Wright, A. W. Fox, H. Rawlings, and Thomas Robinson. There is still room for more teachers to enter for this session. Whoever comes will be thankful not to have missed such an opportunity.

THE huge demonstration for Women's Suffrage last Sunday afternoon, organised by the National Women's Social and Political Union, the biggest Hyde Park demonstration on record, was regarded by its promoters as a complete success. Seven great processions from different quarters of London, containing thousands of women who had come up from all parts of the country and also from other lands, converged upon the Park, and while none of them was as impressive as the earlier march to the Albert Hall on Saturday week, the ultimate result about the twenty platforms was such as had never been seen before. There were, of course, thousands there simply as sight-seers, and about the platforms of Mrs. Pankhurst and Miss Christabel Pankhurst there seems to have been organised opposition and shameful rowdiness; but in a crowd of a quarter of a million this had little effect upon the proceedings at other platforms, and at many of them the speakers held their audience with complete success. But the crowd was too great and too restless for the concerted taking of the vote to be as impressive as it should have been, though, of course, everywhere the resolution calling upon the Government to give votes to women without delay was carried with much cheering. The projected "great shout," which was to have followed—"Votes for women!" thrice repeated—was, however, a failure. On the meaning of "without delay" the Prime Minister and the women of the League were not likely to agree, and they will no doubt go on making themselves as troublesome as possible until the franchise is secured.

THE proceedings of the Pan-Anglican Congress have been maintained throughout at a high level. We cannot attempt even the barest summary of what were practically seven great congresses busily at work for six days, followed by another day of devotional meetings. The proceedings have been well reported in the daily press,

and the admirable reports of the *Times* are to be immediately reprinted in a sixpenny pamphlet, so that they can be studied at leisure. Then the official report of the Congress will be published, probably in seven volumes (to cost 17s. 6d. up to July 6, and after that 30s. net). Mr. D. C. Lathbury, writing on the results of the Congress in Tuesday's *Morning Post*, spoke of the great value of many of the papers, and expressed the conviction that "delegates will go home with a fuller and deeper sense of what religion means and of the call which it makes on those who profess to be governed by its laws."

THE discussions of the Congress in its various sections, as we indicated in our leading article last week, covered a very wide field, both of practical and theoretical interest. We will give here (from the *Times* report) one sample, from Monday's discussion in Section B, on New Testament criticism:—

"Canon Sanday, Margaret Professor of Divinity, Oxford, taking his paper as read, said he thought Professor Burkitt—the author of the other paper—had gone rather too far. While a good deal in the Bible showed the limitations of particular stages of human development, thousands of things were as fresh and penetrating now as when they were written, and were true for all time. Professor Burkitt seemed to pitch the claims of the New Testament too low. The Bible told us about Christ. It not only preached Christ, but preached religion, and far more perfectly than any other book. Dr. Sanday declared that he owed more to the Bible than to anything else. The practical reform he most earnestly desired was that the English Church should follow the example of the American Church and use in its services not the whole Psalter, but selections. (Cheers.) Prayers for the slaying of the wicked, and even of the children of Babylon, troubled him more than the Athanasian Creed. Still, when all was said, they recognised the Bible as a sacred book. It was inspired, and was rightly called God's holy word. (Cheers.)

"Dr. F. C. Burkitt, Norrisian Professor of Divinity, Cambridge, held that the Bible was mainly useful as an instrument of criticism, enabling us to correct and amplify the picture of Christ and His work which we had inherited. Christianity had been transmitted by living Christians. If the Christian religion died out, he did not suppose it could be revived by studying the Bible. It was time the Christian Church realised that outsiders no longer felt the Bible's authority. He was not a High Churchman, but it was the living

Church that made the Bible still interesting to others than professional scholars. We needed all the Old Testament, including the Apocryphal books, to familiarise us with the atmosphere of thought in which Christ lived as man. (Cheers.)

At the last united meeting of the Congress for devotion, in the Albert Hall on Tuesday afternoon, the Bishop of Durham said that week had shown them infinite opportunities for service. The Congress was only ending that its issues might begin. They had conferred together that they might go back to their several homes, not as they came, but more Christian, better able, because of clearer insights, to serve in the world. The Archbishop of Sydney, who presided, said they were thankful for the new sense of cohesion, co-operation, and companionship which they had gained. A final, most impressive act of the Congress was on Wednesday at the mid-day Thanksgiving Service in St. Paul's, when a great company of Archbishops and Bishops gathered from all parts of the world, walked in procession from the crypt, and, entering by the great west door, laid the thankofferings of their people, amounting in all to £333,000, upon the Altar of the Metropolitan Cathedral. A further concluding service of thanksgiving was held in the evening in Southwark Cathedral.

At a dinner given by the Pilgrims to the Archbishops and Bishops on the eve of the Pan-Anglican Congress, the toast of the guests was proposed by the Prime Minister. Referring to the unique character of that congress, Mr. Asquith said he felt it would be a lost opportunity if, in addition to all the matters to be considered affecting the life of the Church, they should separate without contributing to that better mutual understanding between men, to the growth of that common corporate sense of oneness which is the best safeguard for the peace of the world. "What are the churches doing?" he asked. "What, in particular, is the Church of England doing to help the fulfilment of her prayer for the gift to all nations of unity, peace, and concord?" Often it seemed as though the Christian nations knew of no specific against war but the multiplication of armaments. But now he trusted that a better spirit was abroad, and the nations were being brought nearer together, in mutual understanding and mutual regard, by readier communication and the interchanges of commerce and of science. "But the work," he added, "is still lamentably incomplete, and it makes—it ought to make—an irresistible appeal to the Pan-Anglican Congress. You, gentlemen, have come here from North and South, from East and West, from every part of our own Empire, from the United States of America, from China and Japan, from the uttermost parts of the world—and everywhere, meeting all varieties of race, of climate, of culture, of civilisation; you are teaching the same central truth that men are children of one family, members of one body, members one of another. I need not remind you that in its best and greatest days the Church has always exercised two supremely important functions. It has been at once an eman-

icipating and a unifying power. It destroyed slavery, it recreated the family, it proclaimed to principalities and powers that property and privilege, that favours of fortune are not a freehold but a trust—a trust for which a strict account will be exacted. But it is the mission of the Church not only to set men free but to bind and hold them together. It has banished, or helped to banish, many of the social plagues which used to poison and devastate human life; it may still, if it will use its opportunities and live up to the height of its mandate, take its share in the task of expelling the greatest scourge which still threatens the unity and the progress of mankind."

In a very interesting statement contributed to the *Daily Chronicle*, Herr Stoffers, a leader in the party of German workmen, who recently visited London, referred to the extreme friendliness and kindness with which they were received by all classes, and expressed the desire of himself and his colleagues to do all in their power to foster peace and goodwill among the two nations. Among the institutions of London which these workers observed with great admiration, were the parks and the policemen, the way in which the former are really open to the people to wander or rest on the grass at will, the politeness of the latter, their manner of directing the astonishing traffic, their quiet and unostentatious bearing, the absence of every harsh or loud word.

BUT the British Public House did not win their admiration. "The German 'Wirtshaus' is a decent hall where you are not hurried to finish your glass of beer to make room for other consumers of alcohol, but where you sit down comfortably at a table, where you are served by a waiter, and where you sip your beer slowly." "And if a mother should dare—which she never does—to enter a 'wirts-haus' by night, with a baby on her arm, for the sole purpose of drinking, she would very soon be put outside—if not by the indignation of the guests, certainly by 'mine host'."

THE amount of administrative work done without pay by the London County Council, struck them with wonder. "Municipal administration with us is a profession, not an honorary occupation. But when I remember that we have owned for more than sixty years our gas and water-works, that electricity was municipalised immediately after it became a reality, that hospitals, slaughterhouses, theatres, orchestras, tramways, docks and harbours, and even the undertaker is municipal, that we build for long years our schools out of the profits of our public works, I am not quite sure that we don't pay less for our municipal administration by paying for it entirely."

THE opening of a new chapel at Tinsley, half-way between Sheffield and Rotherham, was a pleasant interlude between the various meetings of the United Methodist Conference. In place of the iron building that has been in use a handsome church providing sittings for 450 people, and a school that will accommo-

date 300 scholars, have been provided, Principal Sherwood, of the Manchester Theological College, preached a sermon suited to the immediate occasion, and having some bearing on the religious controversies of the time. Taking as his text the words, "Where two or three are gathered together in my name, there am I in the midst of them," he contended that the New Testament doctrine of the Church was perfectly simple. Paul talked to Philemon of "the church in thy house." A church means the presence of Christ among his disciples. When Christ and his disciples meet in a venerable historic building they are at church; so they are if they meet in a labourer's cottage. Actual fellowship between men and women and Christ the preacher described as the essential condition of a church.

On the Education question the Conference took a vigorous tone. "We wish to agree," said one of the speakers in Hanover-street chapel, "but we can't agree upon a betrayal." "The peace of the Bishop of Manchester means war to me," he declared. In attempting to reconcile irreconcilables the Government were attempting the impossible. And next day, after a lively debate the Conference passed the following resolution by an overwhelming majority:—"That the Conference welcomes the Education Bill of the Government as forming the basis of what may be a satisfactory settlement of this vital question. It cordially approves of the clause providing for the abolition of sectarian tests for teachers both in training colleges and in elementary schools, complete popular control in elementary schools, the introduction of Cowper-Temple teaching as defined in the syllabus of the London County Council, the removal of all denominational schools from the public rates, the abolition of sectarian monopoly in single-school areas, and in providing that an alternative school shall be placed within the reach of every child. It regrets the inclusion of the contracting out clause in the Bill, as thereby a complete national system of education is prevented by the maintenance of religious tests, and the exclusion of popular control in the schools retained by the denominations. The Conference in the difficulties of the situation offers its support to the Bill, but would welcome any means whereby this arrangement may be avoided, and a permanent settlement of the controversy be effected."

THE importance of public-houses which shall be genuine indoor resorts for self-respecting people was emphasised by Sir Thomas Whittaker in a recent speech at Newcastle-on-Tyne, in which he said: "We have to recognise that both the public-house and the club meet a social want. As part of our social and public policy we ought to provide at the public cost free indoor resorts for the people on the same basis and for the same reasons as we provide public parks and open spaces. In this climate it is wet or dark 259 nights of the year, and where are the young folks to go on these wet and dark evenings? There is the public-house and the music-hall, but we ought to provide something else, places of resort with games and no liquor. And no philanthropy

about it, no charity, no theology, and no texts on the walls. It is true we have free libraries, picture galleries, and museums, but we do not want these places every night. You want places where the women can go as well as the men, the only condition being that the visitors are decently cleansed and well-behaved. That is the way to fight the drinking clubs and the public-house."

THIS year's Romanes Lecture was delivered in the Sheldonian Theatre at Oxford, on Saturday June 13, by Canon Scott Holland. "The Optimism of Butler's Analogy" was the subject of the lecture, which, after dealing with the controversies in which Bishop Butler was engaged, concluded with the following passage on the ultimate vision of faith to which he had attained, for the divine fulfilment of life:—"Into this vision man is, in his measure, admitted. He can already follow its traces, and according to the faithfulness and love, patience, and courage with which he pursues it amid the perplexities that encumber and beset his path, he proves his fitness to receive more and more of its growing light. Step by step he may rise; and still he learns the better use of his faculties and the finer qualities of his craft. If only he will learn, and not dictate, if only he will open out to the instruction of experience and not strive to impose his own presumption on the facts as they arrive; then, the possibilities before him are inexhaustible. Through time and through eternity he will live according to the one law, in obedience to a single process, moving on from glory to glory, in the face of Jesus Christ. The greatness of the glory revealed will no doubt, as it makes its immensity felt, demand of him an ever-growing recognition of the little that he can cover under his own experience and of the limitless mystery that lies beyond, elusive and 'imperfectly comprehended.' This necessity will ever demand that his advance in knowledge should carry with it an ethical discipline, shaping a moral character which can endure the limitations incident to such exaltation. The temper that is given in and through Christ can alone suffice to the attainment of this high knowledge. Reason and Religion are therefore at one; moral and intellectual growth coincide. This is Butler's gospel. This is the optimism to which he attained through much tribulation. It is a gospel that would have commended itself, I am sure, to him whose dear memory is honoured, and preserved to Oxford, by the title of this lecture. Is there any intellectual gospel that will more aptly meet our needs, under the strain of a day like our own, darkened by much depression, loaded with heavy burdens, beset with unanticipated bewilderment, and yet conscious of a great hope labouring towards its fulfilment—of a light that can be felt behind the clouds?"

THE death of "Allen Raine" (Mrs Beynon Puddicombe) will be sincerely mourned throughout Wales, of which she had become the most popular novelist. She passed away on Sunday last, in her fifty-eighth year, after a long and painful

illness patiently and bravely borne, at her house, Bronmor, on the Cardiganshire coast, where two years ago her husband also died. Mrs. Puddicombe was a native of Newcastle Emlyn, the eldest daughter of Benjamin Evans, who, like his cousin, the late Rev. David Davis, of Evesham, was a grandson of David Davis, of Castle Howell (1745-1827), for many years minister of Llwynrhychowen, a leader of the liberal movement in Welsh Nonconformity, and a notable schoolmaster, known also as a poet. His "Telyn Dewi," first published in 1824, contained a translation of Gray's "Elegy" which is greatly admired. His great-granddaughter found in novel-writing a solace in her much tried life, and latterly an ample source of necessary income. Her father was a solicitor, and both of the Newcastle home, and of a country house down on the coast, she had the happiest memories; but for ten years after her marriage to Mr. Beynon Puddicombe (who was a bank official in London) she was an invalid, and after her own restoration to health, he became incurably afflicted, so that all the cares of their household rested upon her. She had always been a delightful story-teller, and in 1894 a Welsh tale of hers gained a prize at the National Eisteddfod. Then in 1897 her first novel, "A Welsh Singer," appeared, and had an extraordinary success. It is said to have had a circulation of over a million copies. She loved her native country and its people, and was familiar with its traditions, legends, and folklore. Her stories are wholesome and genuinely human throughout. The *Times*' obituary notice, after a reference to her first book, added: "That, and all her subsequent novels, dealt with ancient or modern Welsh life; and, quiet and often grey though they were, they achieved very wide popularity, which (it is perhaps worth while to mention) certainly owed nothing to self-advertisement on the part of the author. Her work, indeed, owed some of its attractiveness to the author's complete disavowal from literary London cliques and its close associations with the soil and spirit of her native country. The list of the books which she published after her success with 'A Welsh Singer' is as follows:—"Torn Sails," "By Berwen Banks," "Garthowen," "A Welsh Witch," "On the Wings of the Wind," "Hearts of Wales," "Queen of the Rushes," and, finally, "Neither Storehouse nor Barn," a charming idyll published only last March."

AN APPEAL.

SIR,—Will you kindly permit me to appeal for funds to enable me to take the scholars of Deptford Sunday-school, and, if means permit, about 20 aged destitute persons, for a day in the country. Very few of these children can avail themselves of the Country Holiday Fund, and to transport both children and adults from the slums in which they live to the brighter scenes and purer air of the country, if but for one day, is as desirable as it is beneficial. Contributions will be gratefully received by,—Yours faithfully,

A. J. MARCHANT.

37, Clifton-road, Peckham, S.E.

PROFESSOR WILLIAM JAMES AT OXFORD.

WE noted at the time the great success of Professor James's course of lectures at Oxford in May, and we are now indebted to one of his hearers for the following account:—

Professor James's welcome left nothing to be desired. The University conferred on him the degree of D.Sc. *honoris causa*. The library of Manchester College—unfortunately the only large room in the College—was unable to hold all who wished to hear the lectures, and many had to be turned away. To prevent the repetition of this, and to secure greater comfort for all, the lectures were transferred to the Examination Schools. Here, notwithstanding the rival attractions of Summer Term, a good attendance was maintained throughout the course. The Professor of Logic, Mr. Cook Wilson, the Professor of Moral Philosophy, Mr. Stewart, the Reader in Mental Philosophy, Mr. McDougall, were present, Mr. Schiller in a front seat, of course, Mr. Sturt, his liegeman, Mr. Marett, an uncertain ally, Mr. Bertrand Russell welcoming him as an empiricist while repudiating his Pragmatism, Mr. Hastings Rashdall, an open enemy—only Mr. Bradley was wanting to give zest to the situation.

The charm of Professor James as a lecturer lies in a peculiarly excellent literary style, such as one might expect in the brother of Henry James. He distributes a wealth of metaphor and simile with an almost excessive prodigality. But there is a real danger in a too lavish use of analogies. Striking and pointed though they may be, they tend to obscure the issues and to raise prejudice. To describe the Absolute as gorged with the sins and silliness of mankind, and bulging with the litter of the world, certainly does not foster the philosophic spirit.

The subject of the course was "The Present Situation in Philosophy." Materialism and Dualistic Theism were hastily dismissed as of no account, and Professor James turned to discuss the two idealistic theories which bring men into warmer and more intimate relation with the universe. These are Absolutism and Pragmatism, or, as Professor James prefers to call it, Radical Empiricism. The main attack was directed on what the lecturer termed "vicious intellectualism," rationalism, the explanation of parts by wholes, the turning away from the immediate to the conceptual, the habit of treating a fact's name as excluding what that name does not itself include. According to this, Professor James says, a horseman can never go on foot, and a photographer can never do anything except take photographs. Sugar itself, we have been told, can never be sweet, since sugar is sugar and sweet is sweet, and there must be nothing between the two, for that would be a third something. This vicious intellectualism began when Socrates described the reality of a thing as consisting in its essence which is given by its definition. Professor James would substitute empiricism, the explanation of the whole by its parts. But, though remanding us to sensation, he is not a sensationalist. Radical empiricism must be distinguished from the mental atomism

which the term empiricism suggests. The atomistic sensations which Green attacked were the creation of his own fancy, and modern psychology utterly repudiates them. Green's intellectualism was so earnest and sincere that it produced at Oxford an effect which it is difficult to counteract, but it *was* intellectualism. Sensations give no relations, Green argued, for what the definition does not include it excludes, and the term sensation excludes relations. Sensational life cannot relate itself, and, therefore, the Absolute is brought in to put on its relations from above. Against this, Professor James insists that relations are given as immediately as the disjunctions, that relations are an integral part of the flux of experience.

Green, Lotze, Bradley, and Royce were in turn subjected to criticism from this point of view, Bradley receiving the greatest condemnation. Hegel himself, "the high-priest of Absolutism," Professor James described as a naively observant man rather than a reasoner. But, despite his perverse passion for technical terms, his dreadful vocabulary, and his slipshod style, his central thought is easy to catch; and he had this virtue, he saw that either the logic of identity must be surrendered, or the possibility of a rational universe; he accepted the alternative, and gave up the logic, substituting for it his Dialectic. But it is just in his technique that his disciples have refused to follow him; and, in any case, the truth he enforced is expressed much better by radical empiricism. With Fechner's type of Monism Professor James is much more sympathetic. He was only an absolutist passively not actively. The superhuman consciousness he so fervently believed in was only a hypothesis, probable not coercive. If the term laziness can be applied to so strenuous a worker, it was laziness which caused him to allow the usual Monistic talk about God to pass.

From Fechner Professor James passed to another of his masters, M. Henri Bergson. The introduction of Bergson to an English audience more accustomed to go to France for its holidays than for its philosophy, constitutes, no doubt, the most permanent value of these lectures. Professor James's own views, of course, require no advertisement; but now we are told that, had it not been for Bergson, Professor James himself would never have had the courage to urge those views. The tyranny of vicious intellectualism was so severe that, though he might have kicked against the pricks, Professor James would never have dared rebel, had Bergson not inspired him with courage. And now intellectualism is dead, killed beyond all hope of recovery, never to be revived. The Platonising rôle of defining the nature of reality must be abandoned. The secret of continuous life cannot be a contradiction incarnate. If logic says it is, so much the worse for logic—logic succumbs to reality, for reality exceeds logic.

M. Henri Bergson, Professor James describes in the glowing terms of a hero-worshipper. He is a brilliant Frenchman, so profuse in ideas that it is doubtful if anyone "sees him all over." He combines great originality of vision with lucidity in the expression of it—a very rare combination. His powers of expression are phenomenal, and his style is "a literary

miracle." It is interesting to note that he came to philosophy by way of mathematics, as Fechner came by way of physics, and Professor James by way of psychology.

Intellectualism, which Bergson has killed, always makes experience less intelligible; it cannot but falsify reality. Its *reductio ad absurdum* was made by Zeno in his problem of Achilles and the tortoise. Intellectualism defines motion, but motion is not static, while the definition is. The definition gives relations between space points and time points and these relations are fixed. But how to get from one to the other? Zeno's intellectualism forced him to give up the idea of motion, but Achilles, asking no leave of philosophy, overtakes the tortoise. It is undeniable that life consists in change, yet philosophy makes knowledge consist in universal concepts which are fixed points.

* * * * *

The *fact* must come first, while the conception is a bad second. The Transcendentalists merely mark time, champing the bit and pawing the ground; they live in a stall with an empty manger, with never a new fact to sustain them. But, you will say, philosophy does not live on its belly in the midst of experience; it is a vision—it takes the superior point of view. No doubt it seems hard, Professor James replies, to fall back on the raw, un-universalised material, but place yourselves in the living thickness of the real, and learn to control it. Turn a deaf ear to intellectualism's accusations of contradictoriness. When conceptions summon life to justify itself in conceptual terms, it is like a challenge in a foreign language to people too busily engaged in their own affairs to pay attention. Become as little children. Try sincerely and pertinaciously to intellectualise, and you will be driven to abandon the method. More than this advice, James confesses, he cannot give, for to speak is to use concepts. But, we are tempted to ask, is not this a most damaging admission?

Finally, one word of criticism. Professor James has attacked the citadel of Green with vigour and boldness, and in the true spirit of knight errantry. But sometimes he appears to have turned aside, more in the manner of Don Quixote, to tilt against figments of his imagination. R. V. H.

SOCIAL SERVICE.

A JOINT meeting of the National Conference Union for Social Service and the National Unitarian Temperance Association was held at Essex Hall on Friday afternoon, June 12, under the presidency of the EARL OF CARLISLE, when Mr. PERCY ALDEN, M.P., gave an address on "Twentieth Century Problems."

These problems, said Mr. Alden, are of the town on the one hand, and the depopulated country on the other. In the town they were faced by questions of housing, of unemployment, of physical degeneration and deterioration; and poverty, though by no means unknown in the country, bears more hardly on those in towns. Behind the unequal distribution of population there is a greater evil, the unequal distribution of wealth. In East and South London especially, they saw great masses of the people poverty-stricken in the condition (to quote Mr. Stopford

Brooke's definition of poverty) "in which for lack of means no true development of life can be attained." For such people material improvement must come first in point of time. Improvement of character is of course the great thing, the spiritual nature is the greatest; but without the physical sub-soil out of which spiritual life can grow, expectations of spiritual and moral improvement will be disappointed. As it is, people have forgotten how to live in the country, and have not yet learnt how to live in town. Only now has a town planning Bill been introduced. If it had been done fifty years ago, we should have been spared much present difficulty. But we are still fatally lacking in imagination, stupidly inert in face of problems which could be solved if people cared and knew enough.

Mr. Alden then gave figures to show the recent enormous growth of great cities. If any of them still thought that the poverty massed in those cities was all a question of character, that if people would only be honest, thrifty, and sober there would be no problem, let them go and live in a poor district, and they would soon realise what it meant, when they saw scores of friends out of work, through no fault of their own, suffering from undeserved poverty. For this, they could only look to an economic solution.

As to forms of social service, if they asked how they could help their fellow-men, they should begin by getting exact knowledge of the conditions under which people lived. A preliminary course of study should give some general idea of what the problem means. The study of Charles Booth's great work on London and Seebohm Rowntree's "Poverty" (about York) would be a great help. Then of their own town they ought to know the population and approximately the distribution of rich and poor, and the death rate, and the wards in which it was highest, and where lowest. They should know about infant mortality, and the number of publichouses and their distribution. Then ask as to the Poor Law, how is the workhouse managed? are the children still there, and, if so, how to get them out? How many old people over 70? In the House, or without relief? How many children in the elementary school, and what of evening continuation schools, and recreation grounds? Has the local authority done anything for the medical inspection of children, and for the provision of meals for necessitous children? If such questions were seriously asked and properly answered by reference to blue-books and statistics, it would lead to all sorts of useful social service, which would speedily be manifested in results in the district.

Mr. Alden told how he had himself formed many social service committees, and particularly of one formed in East London twenty years ago, "The Brotherhood Society," which out of small beginnings grew to be very powerful. It began by setting a few men to find out how their neighbours lived and how they could help—to be the friend of their street; then, if they heard of anything wrong in the sanitation of a house or the conduct of a landlord, means were found to set it right. The result had been, that there

were floods of cases of insanitary houses; in one year they doubled the work of the public health department of their town council, they added six new sanitary inspectors and two women helpers. So two or three men in earnest could turn not only a town council but public opinion in the town, in the matter of social reform.

As to the publichouse, it was undoubtedly the cause of poverty in some districts, and yet he held that often the poverty was the cause of drink, and publichouses multiplied in districts where it was known that people in their poverty could least resist. Where life was sordid, dull, monotonous, and to a large extent bestial, as with the average docker in London, on 10s. or 12s. a week, was it any wonder that they turned to drink? They must have higher interests, both the men and women, with healthier excitements in life, and better opportunities. If improvement of their physical conditions were secured, they would have a chance of truer life. Those who sincerely wished to help must associate with their fellows. They must translate the eternal law of self-sacrifice into social effort, and God would give them their reward.

The Rev. P. H. WICKSTEED, who followed, said that no one could listen to Mr. Alden's address without being convinced that it was futile to make a contrast between character and environment and dispute which should be taken first. The two must go together. First he found a man of character and touched in him the spring of action, and so began to alter the environment and change the character of a whole street. Mr. Wicksteed then spoke of the immense complexity of modern life, in which a man tended to become an important cog in a wheel, and so less and less fit as an independent being; his life was dependent on a machine which no individual controlled or perfectly understood. If they were to reap advantage from an enormously increased control of Nature, it must be by learning to understand the mechanism of human activities and getting collective control. But when they looked for such amelioration of the machinery of industrial relations between man and man, it was folly to think they could get rid of personal initiative. Nothing that made for the strengthening of individual character must be undervalued. In the fellowship of religious life they recognised the significance of personal sacrifice. They knew the ultimate things were mental, not material, and that character was indispensable; the source and goal of all. But that character must express itself by the attempt to control the collective expressions of life as well as the individual.

THE true idea of Christ sanctifies the whole world of things. All nature becomes alive and radiant above the brightness of the sun in the life and light of the Spirit that streams from his cross and his sepulchre, and from all the holy men and women, his attendant angels, and from all the humane institutions that distinguished Christendom and reflect his light.—W. H. Furness.

SCOTT'S APOLOGETIC OF THE NEW TESTAMENT.*

A YOUNG theologian of much promise, Mr. E. F. Scott, whose earlier work on "The Fourth Gospel: Its Purpose and Theology" obtained a very favourable reception, has contrived to survey the main branches of New Testament literature and trace the chief lines of early Christian thought under a new title in a series of seven lectures on "The Apologetic of the New Testament." It has long been recognised that the apologetic interest played a significant part in the making of the New Testament. The writers were missionaries in constant conflict with opposition, and their account of the Christian beliefs has almost always a defensive as well as a more positive bearing. Though incidentally alluded to in modern critical literature, the author is not aware of any separate discussion of the primitive New Testament Apology as a whole. Believing the subject important in itself and useful for practical guidance in the work of Christian defence, he offers his volume to the public.

The introductory lecture deals with preliminaries, indicating the plan of the study, pointing out the four methods of proof by which the New Testament writers sought to establish the truth of their religion—the proofs from Scripture, from the inborn rational nature of man, from the witness of personal experience, and from the character of the Christian life. The main points in dispute, the issues in relation to which the apology was called forth, are also sketched. Under these various points of view the author deals in the subsequent lectures with the New Testament Apologetic of Jesus as the Messiah, of Christianity as against Judaism, as against Heathenism, and as against Gnosticism, and of Christianity as the Absolute religion—for so he regards its presentation in Hebrews and John. The series is concluded by a final lecture on "The Permanent Value of the New Testament Defence," in which the question is considered how far the New Testament's reply assists in dealing with modern attacks on Christianity.

This lecture is so significant of the trend of thought in the liberal wing of the so-called orthodox Churches that, to save space, I forbear to criticise, and confine myself to a very condensed report, which can do scant justice to the author, but, at any rate, will allow him to speak.

The New Testament does not furnish an apologetic ready made, but it directs us to principles, and its proof, in all essentials, is based on ground which has been almost undisturbed. Christ's own teaching is independent of any hypothesis concerning Nature, and is therefore untouched by modern science. Comparative religion reveals a process of religious development, and in all the imperfect messages of the old religions shows the preparation for the Gospel. Biblical criticism, while vitiating the proofs offered by the Apostles for the Christian verities, does not touch the real foundation of their Christian certainty, which lay in the experience of Faith.

* "The Apologetic of the New Testament." By E. F. Scott M.A. (Glas.), B.A. (Oxon.). (Williams & Norgate, 1907. Crown Library, 5s.).

The ground thus cleared, we come to the principles of New Testament defence. The New Testament reflects a continuous process of development, and Christianity, the original revelation, must not be confounded with any type of doctrine offered in the New Testament. The Apostles were at best interpreters, and their interpretation was necessarily partial and conjectural. The progress recorded in the New Testament was largely due to the stress of outward opposition. Under attack and defence the *principles* of the religion emerged and were identified with great spiritual realities; at the same time adventitious Jewish elements were shed, and Christianity stood out in its true character as a spiritual religion, while much was also assimilated from the opponents themselves which was found to be not only in harmony with its spirit, but necessary to the full apprehension of its meaning. Hence, to-day also, we are only following the precedent of the New Testament itself in adopting whatever may be given to us from sources the most unlikely for the enrichment of our faith.

The controversies of the first century against Judaism, Heathenism, Gnosticism, have their analogues to-day in the opposition of spiritual Christianity to mechanical Externalism, to Materialism, and to pure religious intellectualism. But Gnosticism was only half an enemy. It was the earliest attempt at a religious philosophy, as a speculative system which should commend Christianity to the more advanced intelligence of the age, and this gnostic effort was to a certain extent justified. It originated in the great period of Christian development, and the development ceased when the free play of speculation was forbidden. But the task devolved upon the later Church of getting behind theology altogether to the primal simplicity of the Gospel. And a similar task is repeatedly laid upon the Church. Certain broad conclusions are drawn from the study.

(1) The New Testament, which has been too often construed as a kind of title-deed, binding the Church for ever to certain fixed doctrines, is in reality the Charter of Christian liberty, for it bears witness in itself to a constant revision and enlargement of belief.

(2) On a deeper view the progress of New Testament thought was a reversion to what was primary and essential. The Church abandoned positions once defended, and assimilated new elements from without, so that the primitive apostles would scarcely have understood the Christian message as expounded by their successors towards the close of the century. But it had become more true to the original. So there need be no fear that by welcoming fresh light we may be drawn away altogether from faith in Christ.

(3) Through all the changes Christ has been the centre and object of faith. It does not follow, however, that the person of Christ must be construed always according to one given formula of doctrine. All that is required of us is to realise the supreme worth of Jesus, to realise that God is seeking through him to draw us unto Himself.

Finally, there is need for a closer alliance between Christianity and the actual mind of

the age. Our religion has too long identified itself with antique modes of thinking. A better way is marked out by the New Testament. The forms which the New Testament Apologists employed were precisely those which were most intelligible, and the older ideas were allowed to fall aside as soon as they were emptied of current meaning.

A very welcome book! We shall be glad to meet the author again.

PH. MOORE.

THE UNITARIAN VAN MISSION.

GREAT MEETINGS IN WALES.

THERE are many towns which have no suitable sites for open air meetings. You have to look out then, for the most promising side street, or a junction, in the hope that the authorities will allow you to pitch there; knowing, however, that the van will have to find some other stand for the day, away probably from the public gaze, and thus deprived of the advertisement which its presence on the site of the meeting affords. This is particularly the case in London, and accounts to some extent for the fact that, as a rule, the gatherings are less successful there than in the smaller towns, where the van stands in an open space throughout the day. But even in these places the same conditions operate. Just as it is difficult to gather a congregation in a chapel away from the main thoroughfares, so it interferes with the attendance at open air meetings, if you get pushed away from where the people congregate. A striking illustration of this has just occurred at Stoke. Last year the van stood on a fine piece of ground which has since been utilised by the corporation for other purposes. The missionary found that the only possible site was in a most undesirable position, which people were more likely to avoid than to frequent. The consequence was that while a year ago Stoke gave us splendid audiences, the Mission this time has been to some extent disappointing. Crowds passed by the head of the street, but only the few turned aside to see and hear what these men with a van had for them. On Sunday evening a mere handful of 30 were present, and 250 was the largest attendance on one week evening.

It is not, however, always wise to leave these apparently unfavourable places too soon. Mr. Russell, for instance, after a splendid series of meetings at Airdrie, came into Armadale, and could gather only 80 of an audience on his first night. Finding that the holidays were in progress, he moved on to Bathgate, deciding to return for an evening service to Armadale on the Sunday evening, when he found 450 people ready to hear him. These fluctuations render the missionary's decisions difficult when he has to consider the possibilities of useful work in places of which in the majority of cases, he has no experience.

Despite these features, the week's record is again specially satisfactory owing to the magnificent meetings in the South Wales District. From the point of view of attendance, there has seldom been so good a week's figures. But the meetings have been marked by much enthusiasm, by the disarming of prejudice, and by a record

number of sales, no less than 50 small books being disposed of on one night at Maesteg.

LONDON DISTRICT (Lay-missioner, Mr. H. K. BROADHEAD).—The van after an evening at a site that was found to be unsuitable, was brought near the church at Lewisham, where Rev. J. M. Mills acted as missionary with the assistance of Rev. W. W. C. Pope, and members of his congregation. The interest developed until on Wednesday there would be a staying audience of 300. Many questioners were obviously antagonistic, but some are reported as intelligent and decidedly sympathetic. The Mission suffered from the fact that the meetings were decided upon at the last moment, and the congregation were practically unaware of the fact that Lewisham had been brought into the programme. On Thursday, the 18th, the van came to Forest Hill, and Rev. T. Paxton, of Birmingham, took charge of the meetings. The work was not easy, but night by night the audiences increased, and Mr. Paxton was satisfied that an impression had been made. Inquiries were forthcoming as to whether the work would be followed up, and the local friends proposed a meeting in the autumn which they hope Mr. Paxton may be able to attend. There was a rush for literature on Saturday evening, and many signs of interest and sympathy. This week the Van was at Streatham, and the President of the Association, Mr. John Harrison, promised to preside over some of the meetings. The week-end is being spent at Wimbledon, and on July 2, meetings will be begun at Kingston.

THE POTTERIES (Lay-missioner, Mr. B. TALBOT).—The Mission at Hanley was brought to a close on the 17th inst. with a meeting which was held in heavy rain, and which would have been closed by the missionaries, had not the audience urged them to continue. A crowd of 350 people stood through the whole of the proceedings, and the meeting may fairly be regarded as one of the most satisfactory gatherings of the season, if only from that fact. The van left the ground at 10.30, but the people remained according to the testimony of the local police officer until after half-past eleven. It is no surprise, therefore, to learn that the success of last year has been repeated, and that at the close of his address on the Tuesday evening the missionary was loudly applauded, and that the answers to questions gave general satisfaction. As already mentioned, the circumstances at Stoke were unfavourable, and Rev. W. Griffiths, who succeeded Mr. Dolphin, had no experience of large meetings. He persevered, however, and was content to have the attention of a small number of people who listened sympathetically and were not influenced by the opposition of the hostile Christadelphians. On Monday the Mission was transferred to Fenton, and on the 25th moved to Newcastle, where it is sure of a hearty return welcome from Rev. G. Pegler and his flock.

SOUTH WALES DISTRICT (Lay-Missioner, Mr. A. BARNES).—Rev. J. Park Davies, of Pontypridd, who has had his first experience of van work, writes an interesting letter about the fine meetings at Maesteg "I set out for Bridgend," he says, "full of fear and trembling. Still more was that

my condition as Mr. Barnes and I set our faces towards Maesteg, where we had no right to hope for very mild treatment. . . . But at once my doubts and fears vanished, and from that moment our struggle was crowned with complete victory. We had numbers, attention, respect and kindness. . . . The work ought to be continued. If that can be accomplished in Maesteg, where Unitarianism was practically unknown, surely no less can be expected in more populous and enlightened centres. I thoroughly enjoyed it, and I believe I parted with the people on the best of terms." Mr. Barnes' report confirms this impression. He says that the questions came rapidly, that the meetings were friendly, and that on one evening the audience held together in spite of rain. At Port Talbot, Rev. Simon Jones, of Swansea, who is acting as local secretary for the Mission, held even larger meetings, the audiences on three successive evenings exceeding a thousand. Disorder was caused through four ladies singing hymns during the address; Plymouth Brethren were in evidence, and there was evidently a desire on the part of some to break up the meeting. The musical interrupters were silenced by the automatic organ, and the missionaries appealed to the audience for the right of free speech against the theological interrupters, the meeting supporting their claim in strength. On the Friday evening the opposition was less pronounced, and much more friendliness was shown, except by the police, who here, as elsewhere in the district, have shown a curious, and unusual spirit towards the Mission. Nearly everywhere during the preceding seasons the Mission has found the police invariably impartial. In Wales, so far, the disposition has been to make things difficult for the Mission. The first night at Port Talbot they tried to move the van, and the second night, despite the orderliness of the meeting, they came along to take the name of the missionary. It does not, however, transpire that our friends have done more than assert the right of free speech. Mr. Barnes writes of the Sunday meeting as follows: "Audience, 1,200; orderly and well-conducted meeting. The space occupied by the audience measures 26 yards square, which will give you some idea of our numbers. The space was completely packed. It appears the Free Church Council had arranged to hold a meeting on the same space, and at the same time as our meeting. Announcements had been made at twelve different churches in the neighbourhood. However, one of the reverend gentlemen asked if we would allow an announcement from the van that the Council meeting would be held elsewhere. The announcement was made, but the audience remained with us, very few, if any, leaving to join the Evangelicals. . . . Our Missioner is spoken of very highly, and his addresses are appreciated. Meetings were to open at Pontardawe on the 25th, and the van will then move towards Llanelly, its most westerly point, where it is due on July 9.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Lewisham, June 15 to 17, three meetings; attendance, 950. Forest Hill, June 18 to 20; three meetings, 600.

GLASGOW DISTRICT.—Airdrie, June 15, 1,000; Armadale, 16th, 80; Bathgate,

18th to 21st, four meetings, 1,400; Armadale, 21st (evening), 450.

POTTERIES.—Hanley, June 15 to 17, three meetings, 1,800; Stoke, 18th to 21st, four meetings, 450.

SOUTH WALES DISTRICT.—Maesteg, June 15 to 17, three meetings, 2,250; Port Talbot, 18th to 21st, four meetings, 4,100.

* TOTALS.—June 15 to 21, 27 meetings, attendance 13,080; average, 484.

THOS. P. SPEDDING,
Missionary Agent.

OBITUARY.

MISS FANNY HOTTINGER.

MISS FANNY HOTTINGER, whose death we regret to record to-day, was a native of Zürich, and came to England as a teacher of languages in 1854. In 1856 she was engaged as assistant by Miss Louisa Drayton, of Leicester, and remained a valued teacher in her school until it was given up.

Having made many friends in Leicester, Miss Hottinger decided to remain there, and to take private pupils and classes for instruction in German and French. Her quick intelligence and insight, her cheerfulness and ready sympathy, endeared her to all who came under her influence, while her personal kindness to all foreigners coming to Leicester was of the greatest value and comfort to many who, like herself, had early felt their isolation and friendlessness in a new country.

The enthusiasm of temperament and thoroughness of method which she carried into her work ensured its success, and it may truly be said that all her pupils became her friends. Her simplicity of life and her bodily and mental activity kept Miss Hottinger in good health to an advanced age, and, although she gave up teaching in schools some years ago, she had a few private pupils to within a few months of her death. When, at length, ill-health and infirmity became apparent, willing hands were there to advise and protect, and loving watchfulness to attend and support her to the last.

In addition to her capacity as a teacher of languages, Miss Hottinger was an accomplished botanist, and she took the keenest pleasure in imparting her knowledge to others, and in stimulating their interest by country walks and talks, which will long be remembered by them with pleasure and gratitude.

Miss Hottinger was an attached member of the Great Meeting from the time of her settlement in Leicester until her death. Now that she is gone, her many friends feel that a strong personality is lost to them—a brave soul who inspired many to cheerfulness and effort, a kind heart that went forth in sympathy to all who needed it—and they are thankful that it was given them to know and love her, and to cherish the memory of her happy and well-spent life.

A. J.

THE more we understand and love God, the more shall we enter into sympathy with His love of men; and the more we get to understand and love men, the sooner shall we be able to enter into the mind of God.—George Tyrell.

THE CHILDREN'S COLUMN.

THE FAIRY AND THE FLOWERS.

JUST as daylight was stealing over the land, the flowers in a large garden began to awaken. They loved the early dawn, because the beautiful Fairy who watched over them, and gave them their daily tasks, always came at this time. They could not see her, as it was not light enough, but they heard her voice, and this they enjoyed. They were full of pleasant expectation this morning, because they knew that some of them were now old enough to go out, and see the big world.

There was a soft rustle, and then the voice came, just as the flowers expected. So sweet was the voice that it made the dear little flowers glad to do what the Fairy wished.

"Daisies!" she said, "you must go to the hospital to-day, and carry a loving message with you. Look bright, turn ever to the sun, and do your best whatever happens.

"Lilies! you must go to one of the beautiful homes near the Park, give off your sweetest fragrance, and do your best to carry your message of purity. Do not be proud when you are put into a lovely vase, and placed in a grand drawing room, but be your own sweet selves always.

"Geraniums! there are two old people living in a back street. They are poor, and their home is dingy, but they had geraniums in their garden when they were young, and had their children with them. You must go to them. When they look at you, they may forget their loneliness, and think of brighter days.

"Roses! you are to be with other flowers in a bride's bouquet. After the wedding you will be sent to the workhouse to brighten the table when the old women have their dinner. You will give them pleasure, and make them forget that they are now friendless and poor.

"You are all created for a good purpose. Not one of you lives for yourself alone. If you want to be happy, you must try to make somebody else happy."

"Oh, dear," cried the other flowers, "we shall lose them, and never hear of them again."

"No," said the Fairy, "I will come to-morrow and tell you what they are doing."

At dawn next morning the flowers were awake, and ready to hear what had happened to their friends who had left them. When the Fairy came they were all prepared to listen to her.

"The daisies," she said, "were taken to the Children's ward in the hospital. When they looked round at the tiny beds and heard the little ones cry with pain they were very sad. Presently the daisies recollected their message, and then they held up their heads, and turned to the sun. A little girl in one of the cots whispered, 'Nurse, can I hold one of the daisies in my hand?' 'Yes, dear,' said the nurse kindly, and taking a dark red one from the vase, she put it into the child's wasted hand. The daisy looked so red and bright that the child was delighted, and soon began to talk to it. 'You dear little daisy,' she said, 'you have come from the garden. I used to play there before I was ill. I love you,

you are so sweet,' and she kissed and caressed the little flower until she fell asleep. I bade her good-bye," said the Fairy, "calling her 'my little comforter,' for she did her best to soothe a suffering child."

"And where are the lilies?" asked the flowers.

"In a large room in one of those beautiful houses near the Park. There is a pretty girl there, who sometimes says and does silly things. She has a kind mother, but does not like to tell her all she does. She thinks it childish, and cannot see that her dear mother is grieved at her want of confidence. And the mother knows that a habit of reserve is easily formed, and that wrongdoing often comes from a want of straightforwardness. The mother put the lilies on her daughter's work-table and hoped they would give her their message. When the girl came in she saw the flowers. A thought of her loving mother came into her mind. She took up the flowers, and looked at them for a long time, and as she did so, a text from the Bible came into her mind, one she had learned long ago. 'They shall walk in white,' she repeated. 'Can I?' she said to herself, and long long thoughts crowded into her mind. 'What ought I to do? I'll ask mother. I'll ask her now,' she said. Putting down the lilies she went out of the room. When I saw her soon afterwards, her arms were round her mother's neck. And then I knew the lilies had given her their message.

"The geraniums," continued the Fairy, "were taken to the old man and his wife. It was a little home, but beautifully clean. Everyone around them was poor, and many sad sights often met their eyes. They had one friend, a little schoolboy, who used to call and see them every day. He bought the geraniums for them, and saw them placed in a jug of water and put on the table. He had called in with them on his way home from school. 'Bless him,' said the old man, 'he does cheer us up.' 'Yes,' said the old woman, 'look at these flowers. Do you remember those that grew in mother's garden?' 'Why, yes,' he said, 'I remember that you picked one for my buttonhole,' and then they laughed and looked very lovingly into each other's faces, and went on talking of their young days, until they felt quite light-hearted again."

"Well," said the flowers, "that was very nice; now tell us about the roses."

"The roses," said the Fairy, "were made up with other flowers into a wedding bouquet, and afterwards the bride sent her flowers to the workhouse for the old women. There they stood in a large vase on the dinner table, and all the poor old folks sat looking at them and admiring them. 'They are pretty,' said one wrinkled old crone. 'When I was a girl they grew outside my window.' 'I had a daughter, who died of consumption,' said another, 'and she just loved roses.' The poor lips trembled as she spoke. Time had passed away, but her love for her child remained.

"So," said the Fairy, "I left them, all doing what they could, to bring a little brightness into the lives of those around them; and you others must be ready too, for there is some special work for everyone to do.

A. COOPER.

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LONDON, JUNE 27, 1908.

CHURCH FELLOWSHIP.

A CAREFUL reading of the Rev. R. TRAVERS HERFORD's Association sermon, "Members One of Another," and the Rev. W. WHITAKER's paper on "The Changing Social Base and the Future of Our Churches," both of which were printed in full in THE INQUIRER of June 13, must lead to the serious consideration of what we mean by the Church, and what part it ought to play in our life. With these should be read the fifth chapter of Part IV. of Dr. DRUMMOND's "Studies in Christian Doctrine" (pp. 367-398), on "The Church: Its Origin and Idea."

CHRIST's primary aim, Dr. DRUMMOND says, was not to found a church, but to extend the kingdom of God, and it seems clear that he himself, during his life-time, did not found a church at all, by his own express command, but that afterwards it came into being, "by the power of his Spirit." The first disciples felt themselves to be a holy brotherhood in CHRIST, and the Church may be defined as "the Christian Commonwealth, and congregations of professing disciples of CHRIST; those, namely, who have been called to the light of truth and the knowledge of God through faith, and who assemble for the common worship of the true and living God, with piety and holiness, and for the advancement of the kingdom of God in the spirit of CHRIST." And again the Church is "the permanent organ of CHRIST's Spirit, shaped and directed through the power of that Spirit." It may indeed be said to be essential to true life, because "apart from spiritual union with his fellows man cannot reach his highest development."

Dr. DRUMMOND acknowledges that the Christian Church is only one branch of the Church of God, and points out that in PAUL's view "the Jewish synagogues were also churches of God, and all congregations of whatever name which meet together for the worship of God might justly come under this designation." Yet it is the Church of CHRIST which makes the supreme appeal, because there is no other spirit which so manifests all the fulness

of divine truth. This Church "claims men as its own, choosing them rather than chosen by them, and, so far as it can, surrounding them from infancy with the rich and manifold life which can belong only to a communion of brethren variously endowed through the operation of the same Spirit. It allows, indeed, the widest liberty; for where the Spirit of the LORD is, there is liberty. But it holds above the eccentricity and limitation of individual life a divine and authoritative ideal, drawing men nearer to the goal of human attainment, the fulness of the life of GOD in our humanity."

When we ask for the essential meaning of the Church, we confess that it is at once in the thought of the Church of the living GOD that we find the foundation truth. We cannot think of it primarily (in Mr. WHITAKER's phrase) as "the company of a certain man's disciples," but rather as the company of those who acknowledge that their life is in GOD, and seek for fuller communion with Him, in worship and in the whole endeavour of their being. Mr. WHITAKER says that in the Church men feel that they belong together because they belong to JESUS CHRIST, under whose auspices they meet. We say rather, because they belong to GOD, as children of the Father, to whom JESUS taught his disciples to pray. And we realise that it is the Christian Church into which we are gathered, because the Spirit of truth bears witness with our spirit that it is in JESUS that we do find the true measure of our manhood and of our life with God.

If we are disciples of JESUS we must find in the kingdom of GOD the great object of our endeavour. And the abiding fact of Church consciousness is that we are together in this world *with God*, to be enlightened by His Spirit, and led in His way, with ever deepening knowledge of His love, as children in our Father's house. Therefore, in close human fellowship we are called to enter into the great communion of the seen and the unseen, in which those who have long since passed from the field of our endeavour may be as truly ours, for the solace, the guidance, and the quickening of our spirit, as those whose hands we clasp to-day. And if we say, with Mr. WHITAKER, of JESUS, that the Church exists "to preserve and communicate the spirit of that particular man," it can only be because his spirit was poured into the service of the kingdom, and it is he who most surely leads us into the Father's house, and there is none other in the great company of the brethren, who has such power of command and inspiration.

This, as Mr. WHITAKER truly says, is to be the social century, in which not warfare but co-operation is to rule, and this conviction carries with it a deepening consciousness of the essential need of Church

fellowship in our life. Just as a people find in their homes the place of rest and renewal and inspiration, from which they go forth to the duties of their citizenship in the wider field of the world, so in the Church, their common religious home, which is also for the renewal of the deeper life of the spirit, in the intimate communion of a true brotherhood. On both, according to the measure of humble trust and faithfulness and self-forgetting love which they enshrine, the Father's benediction ever rests. And what we have now to realise, as never before, is that neither the home nor the individual life which is self-centred and regardless of the wider relations of the common brotherhood can attain to its true end in the world. If we are to have the full joy and inspiration of our communion in the Church, it must be through the deepening sense that God is with us in our life as a whole, and in a very special degree in the great social movements of this time, stirring men to a new passion of brotherhood. The kingdom of GOD is to be brought nearer in our day and generation. GOD calls us to some better service, to more earnest seeking and more willing sacrifice, that all alike may enter into their glorious heritage of life. The watchwords are Peace and Good-will, happy fellowship and co-operation in the furtherance of all noble ends. The Church is called to a first place in this great service, to keep the fountains of inspiration clear, and to bind men together in a closer fellowship, with GOD who is their strength, and with one another in a steadfast purpose against which no powers of evil can prevail.

We do not share Mr. HERFORD's dread of the Church idea. It is perfectly true that only in the depths of his own soul a man "knows what he knows of divine truth and owns the real presence of God." But that knowledge may surely include the consciousness of being together with others in GOD, and just as a man finds in the home a higher unity and greater fulness of life, so in the communion of the Church the children of GOD may realise a new strength and gladness of spiritual life, and feel that they have new duties and new power of service, as members of a living fellowship. There is no surrender of individual responsibility in the recognition that one's powers are best used in co-operation with others, and so realise for each one a larger life; and the appeal to the Church idea does not mean the bringing in of an institution, to produce an artificial unity, but rather the cultivation of a true and living fellowship, which in itself constitutes the Church. Mr. HERFORD indeed recognises the ideal of the one Church Universal. If we like to think of our several congregations as belonging to a growing union of Free Catholic churches, it is that they may be setting themselves in the light of that ideal, as worthy of a place in that larger unity.

LETTERS FROM ABROAD.

WE published last week extracts from some of the letters received by the British and Foreign Unitarian Association at Whitsuntide. Here are some more.

Hungary.

Bishop Ferencz, in sending greetings from the Unitarian Church of Hungary, writes:—

“Though we are not able to do great service in the promotion of the Unitarian cause, still our progress is visible, and our religious principles are gaining ground in wider and wider circles. The affiliated congregations, in connection with Budapest, are prosperous. Here, too, several chapels are needed. But for the time being we have no means for building churches, and we have to hope from the future. I hold with the author of the ‘Glory of Plodding’—‘There is no failure’ in the vocabulary of the plodder; there is no failure in the dictionary of truth.”

Professor Boros, of Kolozsvár, writes:—

“Your present annual meeting reminds me of the one, thirty years ago, when as an inexperienced young man I was present, together with the apostles of our faith. The great earnestness and noble zeal of the large gathering convinced me more than anything else that we have every reason to look forward with great hopes. Since then I have seen many phases of Church life and religious enthusiasm, but in one thing I felt no hesitation—that, though the object of worship be in the high heavens, the worshippers in heart and truth feel happy in proportion as their religion is in touch with daily life and work. The effect of modern socialism has brought forth greater change in the thought of the people of this country than anything since the Protestant Reformation. Hundreds and thousands have simply given up all their old ideas, religious and ecclesiastical, but, since religious intuition cannot be eradicated from the soul, a great demand is heard all over for a religion pure and simple. We do our best within the power of our means, but I do wish we could have your Association with us for at least two or three years. However, we do our best, and not without result. Just lately a lady convert from Calvinism, Mrs. Perceel, has been carrying on great literary activity in the old circle of her acquaintance. Her voluminous book, just published, gives a very fine illustration of modern Unitarianism. She used to give lectures in different societies, and she comes out everywhere with her religious convictions. She is our Mrs. Humphry Ward. Our religious papers have a large circulation, and the Francis David Association gives lectures all over the country, always before a large audience. All the members of your Association will be glad, I hope, to hear that two years hence, in connection with the International Council, we intend to celebrate the 400th year of the birth of Francis David. This martyr to his religious convictions is yet treated unjustly by our opponents, therefore with one heart we shall have to give expression of our appreciation of his noble work.”

Rev. Nicolas Jozan, of Budapest, writes:—

“We as a religious body have, for more than three hundred years, stood

firm for the principles cherished by you across the water. It is a legacy to us, sacred through the sacrifice of blood and tears, and transmitted from generation to generation with equal trust and faithfulness. It is these principles that we stand for in the city of Budapest and the country round about.”

Holland.

Dr. I. M. J. Hoog, Secretary of the Protestantbond of Holland, sent the greetings and good wishes of the chief committee. Professor B. D. Eerdmans, of Leiden, wrote expressing the hope “that the meetings would be blessed by that spirit of religious and spiritual fellowship which always made such a deep impression upon me when I came in nearer relation to the work of your Association.” M. Etienne Giran, of the Walloon Church, in sending his greetings, said that he hoped the principles of Unitarianism would spread and flourish. Rev. P. H. Hugenholtz, of Amsterdam, had just been celebrating the fiftieth anniversary of his ministry, and concluded his letter with the words: “May the spirit of free and heartfelt religion be the soul of your meetings and give you new thought and courage for the grand and noble work you have to do.” Rev. F. C. Fleischer, of Makkum, writes that there is no council or society in Holland representative of the Mennonites. He could only be regarded as a representative of the broad-minded members of their churches, who form, he believes, the large majority. His sympathies are heartily with the Unitarians of England and America.

Iceland.

Rev. Matthias Jochumsson, of Akureyri, writes:—

“Give my hearty regards to the British and Foreign Unitarian Association and to all who kindly remember myself and my remote home. In spirit I join you and rejoice in your noble work, praying Almighty God to bless your endeavours to spread higher light of mental and moral culture and Christian fellowship all the world over.

“As to affairs in this old-fashioned sagaland of ours, things look more prosperous now from the political point of view than ever before, as the result of the just finished work of the Royal Commission at Copenhagen seems not unlikely to make Iceland an independent state under the same sovereign as Denmark. They have prepared a Bill that only waits to become law by the respective Houses’ sanction.

“My firm belief is that the chance for the furtherance of free thought and religious enlightenment has never in my life appeared more prosperous than at present.”

Belgium.

The Rev. James Hocart, after describing the religious work in which he has been engaged at Brussels, writes:—

“As to the future, I cannot say that the prospects of religion, either liberal or orthodox, in Belgium, are very encouraging. I am sorry to say I do not perceive signs of any high spiritual and progressive aspirations in the country. Catholicism is stagnant. It has not been touched by Modernism, as the Primate, Cardinal Mercier, boasted in his Lenten charge. Free thought is very materialistic. In a general way, the para-

mount object of the people is money-making. There is certainly a literary and artistic movement, but it cannot be called idealistic, and industrial, commercial, and financial interests are predominant and absorbing. The highest influences have tended in that direction. The moral aspects of the Congo question have not moved the public conscience, and the efforts of some notable men have been met with astonishing indifference. The chief anxiety is whether the colony will *pay*, especially if reforms are introduced, and if forced labour is abolished.

“There has been a very noticeable change in the country since I came to Brussels at the end of 1874. The liberal party then took an interest in religious and moral subjects, which were publicly discussed in newspapers, reviews, and pamphlets. Some leading men strongly insisted on the necessity of putting something positive in the place of Catholicism. All that has now completely disappeared. Then, important political questions had the power of rousing the nation, and we used to see imposing and enthusiastic demonstrations in the streets of the large cities. Now there is a general apathy, even in politics; and the public displays of the Socialist party itself evidently lack the spontaneity and fervour of the past. Mammon is God, and the consequence is a general practical materialism on which it is very difficult to make any impression.

“It is this state of things which makes it very hard to recruit new members, especially for us who have always appealed to non-Protestants. We just about keep up our position; during the last twelve months three young people have become attendants, one a young astronomer employed at the Royal Observatory. The churches must maintain their testimony to the higher life, and go on working in hope and in preparation of a better future; but I am afraid some time will elapse before the reaction sets in and the people begin to seek again for their souls.”

Italy.

Rev. Dr. Tony André, of Florence, writes:—

“Though distance prevents me from taking part in your meetings, I wish none the less to send you my good wishes, and express my remembrance. And will you be good enough to give my greetings to all those friends whom I had the pleasure of meeting in London at your Congress, and whose acquaintance I renewed at Boston?”

Denmark.

Miss Mary B. Westenholz writes:—

“If I had been able to come, and if you would have lent me your platform for some minutes, I would have liked to say a few words about a problem which, during this last year, has been pushed to the front in the columns of *THE INQUIRER*. It is the problem of the name Unitarian.

“Now, not to make my letter too long, I shall leave it to you to imagine all the clever, brilliant things I should then have said, and confine myself to reciting the duller bits.

“An Englishman once told me, in praise of your late Queen Victoria, that she could enter all the temples in her realm and kneel down to worship with any and all of

her subjects. I feel certain that she could do so, and could only honestly and rightfully do so, because she was labelled—labelled a Christian and a Protestant. It is, indeed, a glorious and noble thing to be broad minded, but you can only be so from a firm standpoint of your own. Without that, what may look like broadmindedness is simply indifference. If you have a faith dear and precious to your heart, you needs must confess it in some way or other before you kneel to worship with men of other faiths, or you would feel uneasy, disloyal, and untruthful. But you cannot always go about confessing your faith, and until I became acquainted with the writings of the great Anglo-Saxon Unitarians I used to be in constant trepidation about how to act and speak so as neither to be unfaithful to my faith, nor to disturb and disgust my orthodox friends and fellow-worshippers by untimely, uncalled-for confessions. Therefore, when I found myself the fellow-believer of those great preachers and prophets who had been called and who had called themselves Unitarians, I joyfully labelled myself from the crown of my head to the sole of my foot: Unitarian, Unitarian, Unitarian! And thus labelled I find that I can, like Queen Victoria, enter all the temples on God's earth and kneel down to worship beside any earnest, devout child of God.

"For this reason, alone, I value the name and would not willingly part with it; but there is still another reason why I love it, and that is, because it is a link between me and my English brethren. I love the world to know that I am one of you. I wear the Unitarian name as I wear the colours of my country, with a proud and grateful heart—yet with a trembling heart, lest I should fail to do honour to the name and those from whom I borrowed it."

Australia.

The Rev. Wilfred Harris, M.A., of Adelaide, writes:—

"We like our new surroundings and are very happy. I wish I had been in time to call attention at the B. and F.U.A. meetings to the way in which the *new* countries are being captured by the *older* and *most orthodox* churches. All other denominations seem to spread themselves and plant seedling churches, and raise a crop of their own spiritual species in the open and unclaimed field of a 'New Country.' These new countries are giving their wealth, their best educated youth, their approval into the collection box of the propagandist churches. Our own churches in Australia, after 50 years, do not seem to have planted any seedlings. It is the same ignorance of the laws of 'Natural Religion,' which, in the old country also, has left our churches *seedless*, and *fruitless*; till one asks whether organs of *reproduction* have not been *atrophied*. I am disappointed that our English discussion of 'our great problem' should turn to discuss trifles and utterly overlook this incapacity to reproduce 'children' churches, which makes Unitarian thought depend on immigrants for the maintenance of its population. The parable of the sower has been read, I think, by the Van Mission, which is, to my mind, the germ at last of a Unitarian reproductive organ, as a tree bearing fruit wherein is the

seed thereof after its kind. A new country startles one with the vast harvests that reproductive orthodoxy is now reaping from a thousand seeds and seedling churches."

The Rev. F. Sinclair, M.A., of Melbourne, writes:—

"There is great scope here for our work, but not many workers. At present, I am busily engaged in adjusting the balance of power between the churches and the socialists, and showing each of them that they are wrong, and both of them that I am right. If anyone is spoiling for a fight against great odds, let him come to this sect-ridden city of the South, and help me to hang out the banner of liberal religion."

Canada.

Mr. R. B. Whyte, of Ottawa, brought the cordial greetings of the Unitarian Churches in Canada. Rev. W. Delos Smith, of Hamilton, writes:—

"Our little church continues to grow gradually, but surely, and in time I am sure it will become a recognised power for good in this community. The attendance and interest is sustained, the outlook promising. Of course, we have many obstacles with which to contend, but such is true of our pioneer work everywhere. The past year I have been doing more or less missionary work at our neighbouring city of Brantford (pop. 20,000, distance from Hamilton, 25 miles), and I believe the seed sown there will be productive in the future. At present I am running Casson's 'Paragraph Pulpit,' in one of the Brantford daily papers. It is attracting attention and will do our cause good, I am quite sure.

"The memory of your visit to our chapel in Hamilton is fresh in my mind. We had nothing pretentious to show you, yet we enjoyed meeting you in the spirit of that true fellowship which binds man to man."

Cape Town.

Rev. R. Balmforth writes:—

"I do not think it is true to say that thoughtful men take no interest in theology—what they want to know is what relation our theology bears not only to our spiritual life, but to our practical social life *here and now*. We must put ourselves into line with the great teachers and prophets of the race, from Isaiah and Jesus down to Shelley and Ruskin, or we shall be left stranded, high and dry, along with all the other churches. It is really a question of the opportunity for the expansion of the soul and individually through proper forms of social and industrial organisation.

"There is another matter on which I wish I could make a personal appeal to our folks at home, that is, the publication of a penny monthly magazine. I fear that you who live in crowded countries do not realise the isolation of our sympathisers in remote country districts and villages. They seldom hear from me, and consequently drift away. A monthly magazine, sent regularly to such people by local churches, would keep them in touch with us, and would help to spread the seed. Many would take a penny monthly who will not take a penny weekly paper. Such a magazine should contain,

always, a sermon by one of our best men, which might be read round the fireside in far-away homes. Even though such a magazine might be published at a loss, it would be good missionary expenditure.

"We are getting on fairly well here. Though the Cape Town population has gone down some thousands owing to the depression, our attendances are as large as ever, and there is a constant demand for our literature."

New Zealand.

Mr. J. M. Geddis and Mrs. and Miss Gray represented the church at Wellington, and brought greetings also from the church at Auckland. Mr. Geddis said: "We have had generous help from your Association to sustain us through the stage of infancy, and I feel that I can give you the assurance that at no distant day we shall be able to stand alone."

Brahmo Samaj of India.

The Maharajah of Cooh Behar wrote expressing his regret at being absent from the President's luncheon. The Hon. K. G. Gupta, Mrs. Gupta, Mrs. J. C. Bose, Mr. P. N. Ghosh, Mrs. P. K. Ray, Mr. T. B. Sen, and other members of the Brahmo Samaj were present at several of the meetings.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE fifteenth annual meeting was held at Essex Hall, on Friday, June 12. The president, the EARL OF CARLISLE, took the chair at 3 o'clock, and after hymn and prayer called upon Mr. J. BREDALL, hon. secretary, to read the report. It presented a record of hard work along the lines of previous years. 5,148 copies of *Young Days* had been sold at reduced rates; lantern slides had been gratuitously lent and speakers provided for many London and provincial societies. There were 63 affiliated societies having with others not affiliated a total membership roll of 6,386 members. Thirteen pamphlets were now published, the latest being "The World War with Intoxicants," by Rev. W. G. Tarrant. In connection with the Licensing Bill campaign a vast number of leaflets had been distributed, and 370 copies of the book "Time Limit and Local Option" had been sent to ministers. Particulars of 77 services held on Temperance Sunday had been received, and it was hoped that on the second Sunday in November this year—"World's Temperance Sunday"—all Unitarian churches would observe and use the occasion. The Association had taken part in the annual collection on behalf of the Temperance Hospital and Band of Hope movement, and £4 9s. 7d. was collected. Representatives had attended meetings of the National Temperance Federation, United Kingdom Alliance, United Kingdom Bank of Hope Union, and the Interdenominational Committee, with all of which the Association had been affiliated and had worked in the great national movements. The Committee appealed for a larger representative membership so that the Government might have more of the aid which all the organisations for the salvation and improvement of the lot of humanity can give.

Mr. F. A. EDWARDS presented the balance sheet.

The CHAIRMAN said he had been present at a deputation to the Government, and had represented to the Chancellor of the Exchequer that Unitarians, not being fanatics nor faddists, gave their support to the Bill. The question was pre-eminently one in which all could unite, irrespective of party or creed. He moved the adoption of the report, which, he said, was a record of hard work done, for which there was vital necessity.

Rev. FREDERIC ALLEN seconded, and contrasted the first and fifteenth reports. They had every reason to rejoice in the advance made. The resolution was carried.

Mr. EDWARD CHITTY, of Dover, wished that Unitarians would do more in this great cause. Mrs. TIMMINS moved and Mrs. W. G. TARRANT seconded the election of the officers *en bloc*. Votes of thanks concluded the proceedings.

The joint meeting with the Social Service Union followed, at which an address was given by Mr. Percy Alden, M.P., reported in another column.

EVENING MEETING.

At the evening meeting the EARL of CARLISLE again took the chair, and moved "That this meeting heartily congratulates the Government on the introduction of the Licensing Bill, and trusts that every effort will be made to ensure its passing both Houses of Parliament without material alteration." The history of licensing reform, he said, showed that local option was a principle to be safely recommended. Under the provisions of this Government measure public opinion could express itself at once on the question of new licences, and later, about all. Its passing into law would depend very much on the character and amount of support the Bill received before it reached the House of Lords.

Sir WILLIAM B. BOWRING, Bart., seconding, urged that they must do all they could to mitigate the great social evils brought about by drink and poverty. In Liverpool he was glad to be associated with others of all parties in those great problems. A Catholic priest had recently given a very striking address, in which he said they were united in this work in the Fatherhood of God and the brotherhood of man. The tactics of the brewers' party in opposition to the measure were greatly to be condemned. In reply to "our trade, our politics," we should say "our politics, God and our country."

The Rev. GERTRUD VON PETZOLD spoke in support of the resolution. From the children's point of view, she said, there was a clear call. They had been warned against causing the little ones to stumble, and here was a great stumbling-block in their path. Their cry should not go unheeded. In all the churches there was need of united effort to demand a radical reform. She regretted that the Government had introduced the Bill before giving women the vote, for they would settle the matter—they knew the evil and realised the urgency. A personal sacrifice was demanded of each one, and without it the problem could never be solved.

Mr. BREDALL then gave an account of the work of the Association, while a collection on behalf of the funds was taken.

The Rev. HERBERT McLACHLAN dealt with the opposition to the measure. On the part of some of their friends there was objection to the imperfect clauses dealing with clubs. Because the Bill was not drastic on this point it was characterised as weak and ineffective. That was a wrong view to take. Half a loaf was better than no bread; the measure was not a hasty step but was one in the right direction—a step forward. They must consolidate all forces in support, sink all differences on minor points. He then dealt vigorously with the brewers' opposition, and appealed for the help of women, for he had hopes of them. The Bill enunciated a sound economical principle, and was worthy of all support.

The Rev. J. MORLEY MILLS said that the Bill was not sectional—it was not drafted in the interests of teetotallers, but regarded the larger interests of the people in the country. The time limit principle and the compensation scheme set up under its provisions erred on the side of generosity. He appealed to Unitarians to do their part; for not all were taking their share in this crisis. If they worked hard and the Bill became law they would be thankful to have had a share in it. The resolution was carried unanimously.

Mrs. HODGSON PRATT then made a further appeal for greater interest and work in the abstinence movement.

On the motion of the Rev. W. G. TARRANT a vote of thanks to the speakers was adopted, and the proceedings concluded with a hymn.

TOTAL ABSTINENCE.

APPEAL TO UNITARIAN MINISTERS.

DEAR FRIENDS AND BRETHREN IN THE MINISTRY,—We have an appeal to make to you, and we venture to ask of you a considerate hearing. We are total abstainers, and you may say that is our business and none of yours. You do not interfere with our choice, why should we trouble ourselves about yours? But on our side it is not a matter of choice, but of principle, and you will surely admit that the question which we have answered in one way and you in another is one of the gravest. It is not to be answered as we like or at our liking left unanswered. It concerns the physical and moral welfare of each and all of us.

It may be that some of you have not given to it the serious and impartial consideration which it deserves. We will not burden you with many arguments nor adduce authorities for what we say. We would merely state that of which we are ourselves persuaded, and ask of you to inquire for yourselves whether we are right.

We abstain from all intoxicating liquors—

1. Because they are dangerous to ourselves and to others. It is not simply that the man who drinks moderately may perhaps on some one occasion by inadvertence or under temptation drink to excess, and so be the cause of grave scandal, and perhaps bring ruin upon himself and his family. This danger is real and especially formidable to the minister of religion. The greater danger which always besets the moderate

drinker is that of taking more or less often just a *little too much*, a little more than in his own judgment is good for him, so that he says what he would not say if he were perfectly sober, and behaves as he knows afterwards he had been wiser not to have behaved. The total abstainer in these respects is safe.

2. Because there is a growing consensus of opinion among physiologists that alcohol in any form and even in very small regular doses is injurious to health, and is so especially in the case of the brain worker. Unless we are persuaded that they are all wrong, it is wrong in us to indulge in that which diminishes, though it be but little, from our too little power of study, of thought, of judgment, of speech. Writes the late Sir Henry Thompson (not an abstainer): "Don't take your daily wine under pretext of its doing you good. Take it frankly as a luxury, one which must be paid for—by some persons very lightly, by some at a high price, but always to be paid for. And mostly some loss of health, or of mental power, or of calmness of temper, or of judgment, is the price." Are any of us, us ministers especially, rich enough to afford it?

3. Even supposing there is no danger to ourselves, and that the medical authorities are mistaken, it is beyond question that alcoholic drink is a terrible danger to others, and that the use of it frequently leads to the abuse of it, and brings ruin and misery upon families which but for its curse might be happy and prosperous. We ministers do not set ourselves up as the examples for others to follow, yet we cannot help it but that men will look up to us, and if they do not imitate what is better in our conduct, they will justify themselves by our example in what is worse. "My minister drinks; why shouldn't I?" What answer can the parent or the wife make to such a defence of drinking which is always going to be moderate, but which leads to bad company and tends to finish in excess? An abstaining minister makes abstainers; a minister who is a moderate drinker may be the cause that some one or more of those he ministers to drink to excess.

4. Lastly, dear brethren, put yourselves, we beg of you, in the midst between the two opposing forces—those who contend in defence of moderate drinking (for nobody defends excess) and those who plead for total abstinence. On which side, think you, the minister of religion should be found? You are makers of sermons as good as any we can compose; we leave it to yourselves to develop the subject.

We who sign this Appeal are men of all ages, some just beginning our ministry and others drawing near to the close of it. As fellow-workers with you for the Kingdom of God, we beseech you to give it your serious consideration.

Frederic Allen (London), Neander Anderton (Pendleton), Alfred Amey (Pudsey), Joseph Anderton (Liverpool), Alexander O. Ashworth (Belfast), C. D. Badland (Kidderminster), John C. Ballantyne (London), J. H. Belcher (Plymouth), John Birks (Yarmouth), William Birks (Diss), W. Copeland Bowie (London), S.

S. Brettell (Darlington), J. Estlin Carpenter (Oxford), George V. Crook (Newry), J. Walter Cock (Attercliffe), Henry Cross (Carlisle), David Davis (London), V. D. Davis (London), Henry Dawtrey (Manchester), H. Enfield Dowson (Gee Cross), Thomas Dunkerley (Comber), T. E. M. Edwards (London), John Ellis (Dewsbury), John Evans (Rochdale), John Felstead (Lewes), George Argyll Ferguson (Gateshead), W. Fielding (Ballyclare), A. Cunliffe Fox (Manchester), George Fox (Stockport), R. H. Greaves (York), Alfred Hall (Newcastle-on-Tyne), Fred. Hankinson (London), Charles Hargrove (Leeds), W. Harrison (Stalybridge), H. W. Hawkes (Liverpool), Rowland Hill (Bedford), Jesse Hipperson (Bermondsey and Peckham), Fred. A. Homer (West Bromwich), E. O. Jenkins (Llandyssul), T. Lloyd Jones (Liverpool), L. Jenkins Jones (Plumstead), R. C. Jones (Lampeter), Simou Jones (Swansea), W. H. Lambelle (Middlesbrough), Edgar Lockett (Banbridge), J. Joseph Magill (Rademon), A. J. Marchant (Deptford), J. J. Marten (Horsham), J. J. McCleery (Raloo), Herbert McLachlan (Leeds), S. H. Mellone (Hollywood), J. Morley Mills (Bootle), John Miskimmin (since deceased), Joseph A. Miskimmin (Glenarm), Richard Newell (Bedfield), G. A. Payne (Knutsford), Gertrud Von Petzold (Leicester), Joseph Pollard (Bury St. Edmunds), W. W. Chynoweth Pope (Lewisham), W. G. Price (Stalybridge), Chas. E. Reed (Ringwood), H. D. Roberts (Liverpool), J. B. Robinson (Shepton Mallet), W. W. Robinson (since deceased), W. Lawrence Schroeder (Sale), Matthew R. Scott (Ainsworth), George John Slipper (Moneyrea), A. Cobden Smith (Manchester), A. Leslie Smith (Hale), J. H. Smith (Deal), J. Kertain Smith (Belper), W. Rodger Smyth (Manchester), H. Shaen Solly (Poole), F. W. Stanley (since deceased), C. J. Street (Sheffield), James C. Street (Shrewsbury), Frederick Summers (London), W. G. Tarrant (Wandsworth), Hugon S. Tayler (Chesterfield), E. Thackeray (Huddersfield), Eustace Thompson (Belfast), Alfred Thompson (Dudley), Albert Thornhill (Failsforth), W. G. Topping (Oldbury), Wm. Lyddon Tucker (Bridport), Ephraim Turland (Newbury), Charles B. Upton (Oxford), E. A. Voysey (Northampton), Frank Walters (Newcastle-on-Tyne), William Weatherall (Moria), J. H. Weatherall (Bolton), Alex. Webster (Aberdeen), W. Whitaker (Hull), J. Morgan Whiteman (Chatham), Joseph H. Wicksteed (Letchworth), Philip H. Wicksteed (Wantage), W. E. Williams (Wimbledon), Francis Wood (Manchester), J. J. Wright (Chowbent), Isaac Wrigley (Lye, Stourbridge).

This appeal was originally drafted about two years ago, and it will be seen that several of those who signed have since passed away. Since its recent issue with the above signatures the following further names have been received:—

J. M. Connell (Bury St. Edmunds), G. V. Crook (Cork), W. H. Eastlake (Idle), Roger Finnerty (Ilminster), F. K. Freeston (Kensington), J. Graham (Bristol), C. A. Greaves (Canterbury), R. Travers

Herford (Stand), A. M. Ho'den (Warwick), J. Howard (Shrewsbury), T. J. Jenkins (Hinckley), R. Maxwell King (Newtownards), W. J. Phillips (Nottage), H. Rawlings (London), D. G. Rees (Bridgend), W. Reynolds (Liverpool), W. Rosling (Bradford), E. L. H. Thomas (Wilmslow).

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THIS year's meeting of the Assembly was held at Stockport on Wednesday, June 17. The annual service was conducted by the Rev. H. W. Hawkes, and the sermon preached by the Rev. T. Lloyd Jones, both of Liverpool. At the subsequent business meeting the president, the Rev. W. Harrison, delivered his address, and the Rev. T. P. Spedding was elected supporter for 1909. The Rev. R. Travers Herford, having accepted the secretaryship of the Widows' Fund, retired from his position as colleague in the secretaryship of the assembly with the Rev. H. Enfield Dowson, and the new committee will have to appoint his successor.

The report of the Committee on Public Questions dealt with the ministers' liberty of speech, education, and unemployment. To this we hope to return in a future issue.

To the committee's resolution suggesting a compromise on the education question, an amendment was moved by the Rev. J. C. Pollard of Lancaster, seconded by the Rev. J. H. Weatherall of Bolton, and carried by a large majority, as follows:—

"That this assembly is of opinion that no solution or settlement of the education question will ever be found until the State only undertakes the secular part and leaves the teaching of religion to the Churches."

A further amendment, moved by Mr. H. P. Greg, recognising that the final solution must be on the secular basis, but welcoming the suggested temporary compromise, was not accepted, and Mr. Pollard's was carried as the substantive motion. The following resolution, moved by the Rev. H. B. Smith, was also passed:—

"That this Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire, earnestly desiring the promotion of the best interests of the Unitarian and Free Christian Churches of this kingdom, acknowledges with grateful appreciation the assistance rendered to those churches by various agencies, and especially by the British and Foreign Unitarian Association, and the National Conference of Unitarian and other kindred churches, and at the same time urges these two bodies to jointly summon a special meeting at an early date not later than Whit-week, 1909, and to invite the said churches to send delegates thereto, the purpose of the meeting to be to consider how to secure a better adjustment of our denominational organisations."

On the motion of the Rev. H. Enfield Dowson, a hearty vote of thanks was passed to the Rev. R. T. Herford for his services as co-secretary.

At the evening meeting, over which Mr. J. F. Spedding presided, addresses were given by Mr. H. P. Greg, and the Rev. A. W. Fox and J. H. Weatherall.

YORKSHIRE UNITARIAN UNION.

THE annual meeting of the Union was held at Sheffield on Saturday, June 20.

At the business meeting in Channing Hall, the President, Mr. Grosvenor Talbot, took the chair, and the report and accounts were adopted. In view of the prospective exhaustion of the last bazaar fund, it was resolved to hold another bazaar in the autumn of next year.

On the motion of the Rev. C. J. Street, seconded by Mr. F. G. Jackson, the following resolution was adopted:—

"That this annual meeting of the Yorkshire Unitarian Union welcomes the Licensing Bill as affirming the principle that the national welfare is the paramount interest in determining the conditions of the liquor traffic, and calls upon all the churches to unite in securing the passing of the Bill, with such improvements as may be found desirable in the public interest."

After the business meeting there was a religious meeting in the chapel, conducted by the Rev. A. H. Dolphin, when the sermon was preached by the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association.

In the evening a public meeting was held in Channing Hall, Mr. A. J. Hobson presiding. A resolution in memory of the late Rev. W. Blazeby, of Rotherham, was passed, and after a resolution commending the work of the Union to the churches, Mr. John Harrison, president of the British and Foreign Unitarian Association, and Mr. Leonard New, representing the East Cheshire Christian Union, were cordially welcomed, and the Rev. W. Copeland Bowie was thanked for his sermon.

On the motion of the Rev. C. Hargrove, seconded by Mr. E. O. Dodgson, the following resolution was adopted:—

"That this meeting of Yorkshire Unitarians hereby express their earnest hope that a settlement of the education question may now at length be arrived at, such as will put an end to the religious strife which has hitherto stood in the way of attention being concentrated on the supreme interest of the children of the nation, and while doing equal justice to all churches and parties may ensure that all will combine to promote the physical and spiritual welfare of those on whose ability, vigour, uprightness, and intelligence the future of our race must depend."

A CORRECTION.

SIR,—The Rev. J. M. Lloyd Thomas has called my attention to a passage in the B. and F. U. A. anniversary sermon in which I have, unintentionally, done him an injustice. Some few lines are given in inverted commas, as if they were a quotation from the *Hibbert Journal*. This is a mistake. I wish to withdraw the inverted commas, and thus make the passage a free rendering of what seems to me the gist of the article in the *Hibbert* (July, 1907), and no longer a verbal quotation. I regret the mistake, for which I can hardly account. It was certainly not intentional.

I should be greatly obliged if you would kindly insert this correction in this week's *INQUIRER*. R. TRAVERS HERFORD.

Stand, June 22, 1908.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS.

THE annual meetings of the Association were held in Belfast. On Tuesday evening, June 16, the Rev. Joseph Wood, of Birmingham, preached in All Souls' Church, and next day, after a Communion Service in All Souls, conducted by the Revs. Principal Gordon and W. Napier, the annual business meeting was held in the First Church under the presidency of the Rev. W. H. DRUMMOND.

At the beginning of his address, the PRESIDENT paid a warm tribute to the memory of the late Frederic Thomas, of Cairncastle. It would be difficult, he said, to imagine a man more sincerely loved, and whose influence, though quiet and unassuming, was so deeply felt amongst his friends. He had left behind him a very fragrant memory and a beautiful example of what the life of a country minister should be. Proceeding to speak of the work of the Association, he said some of them felt that they wanted to make their influence, both in their own churches and outside, more strongly felt than it had been in the past. Opportunities in the country districts were not so appreciable as in the city, and his own conviction was that in Belfast there was a growing opportunity for liberal religious thinkers, that there were numbers of men who had never come into contact with organised religious life at all, and who were groping their way for some faith by which they could live. Every year saw an increase in the number of men who found themselves unable to interpret the Christian religion and the meaning of the world and their own life in the old traditional terms. At present they were as sheep scattered abroad; they were solitary thinkers and solitary voices; but even in the few years he had been in Belfast he seemed to see a distinct growth in the interest in liberal progressive thought, and he hoped more of their churches, with their fine traditions and religious freedom, would be able to avail themselves of the opportunity of bearing witness—brave, simple witness—to spiritual faith, and the possibilities in the changes of the world of finding guidance and inspiration in deep belief in God.

Dr. S. H. MELLONE was appointed President for the ensuing year, and in acknowledging the honour, spoke of the advantages of their position in churches that were not creed-bound, but also of their dangers. He warned them not to mistake hidebound conservatism for adherence to principle and easy-going indifference for liberty. They might let mere prejudices and personal preferences stand in the way of common good, but they did well to be loyal to the splendid traditions handed down by their fathers. The Presbyterian system of management was a democratic one; an efficient membership need not be numerically very large, but if it was efficient it provided the conditions for genuine spiritual progress as well as that warmth of fellowship which was the strongest attractive force. Let their people realise the responsibility that rested upon every one of them, and then they might be assured that the future of the Non-Subscribing Presbyterian Church would be worthy of its past.

The protest of the committee on the subject of the Irish Universities Bill we have already reported. The special sub-committee was re-appointed to watch the progress of the Bill through Parliament and take all possible steps to strengthen its unsectarian character.

The report of the Temperance Committee had a passage strongly approving of the Government's Licensing Bill, and expressing the hope that its principles would be extended to Ireland.

The meeting was followed by the annual dinner, under Dr. Mellone's presidency.

CENTRAL POSTAL MISSION.

THE twentieth annual meeting of the Central Postal Mission and Union of Unitarian Workers was held on Thursday afternoon, June 11, at Essex Hall, and was well attended.

Miss TAGART (president) took the chair, and Miss FLORENCE HILL (hon. sec.) read the report. After referring in generous terms to the congress held in America last September, the report noted an increase of 535 in the number of correspondents over the previous year, and that 1,542 old correspondents remained on the books. Of the advertisements, that appearing in the *Christian Commonwealth* brought the largest number of replies (330), chiefly owing to the prominence which it gave to the New Theology. Particulars were given of the work of the central committee, and special reports from 20 affiliated societies were added. Two features stood out prominently—the erection of a new club-room at Bedford, and the interesting correspondence with inquirers. The extension of the Bedford Chapel had cost £88, and this had been met by a special appeal. The room was furnished by the generosity of Mr. C. C. Grundy, and pictures had been given by the Kyrle Society. The chapel members had themselves raised £16 of the cost. The room afforded wider scope for usefulness, but many good plans had been foiled by local prejudice. A new departure in advertising was made by the offer of literature in the *Giornale d'Italia*, a paper of modernist tendencies published in Rome. Correspondents wrote from many towns asking for Unitarian books in Italian. The B. & F. U. A. have only one tract in Italian, "Unitarian Christianity Explained," and if, as appears likely, this movement grows, more Unitarian works will need translation. Large numbers of tracts have been distributed, and 1,136 theological books lent. Several works have been put into Braille for the benefit of the blind. The committee felt that the old chapels scattered over the country were of immense value, not only as sacred records of religious life in the past, but as future strongholds of Unitarianism, and hoped that they would be maintained for many good purposes.

Miss ETHEL C. LAKE presented the balance sheet. The receipts were nearly £100 more than in the previous year, on account of the special donations. The Suffolk Village Mission Account of £251 14s. 2d. was balanced by drawing £41 4s. 11d. from the general fund and £10 from the reserve fund. Towards the general account of £159 0s. 2d., subscriptions

amounting to £113 17s. were received, and donations of £11 6s. 5d. A grant of £15 had been made to the Melbourne Postal Mission. An appeal was made for additional subscribers.

Miss TAGART rejoiced that the central society had still the confidence of the subscribers. No indirect appeal for an additional income had been made, no stratagem—such as a bazaar or a concert—and yet the money had been subscribed. It had been stated that frivolity and gambling filled a large part in the life of the upper classes; the Central Postal Mission appealed to the democracy and the busy toilers who sought truth. The Rev. R. J. Campbell's message had incidentally enlarged their correspondence. In the face of this expansion it was to be regretted that the name Unitarian was distrusted by some; it was hard for the converts who gloried in the new freedom to understand such a controversy. American Unitarians had formed an archaeological society for the preservation of buildings, pulpits, old records and books; these interesting memorial outposts of the faith and of religious and political liberty were worth preserving. Of America, William Watson had said, "I have never breathed thy air, yet salute thee from afar"; he recognised its "energy divine." By imbibing this spirit of freedom in the past we bring its advent nearer home.

Lady TALBOT moved the adoption of the report and accounts. A great deal of excellent work for twenty years had been performed by a faithful and devoted band, who had striven to keep the lamp burning, which was to them the "light of the world." Much of this was unrecorded. She gave some interesting reminiscences of workers in Manchester—of Mrs. Brooke Herford, the foster-mother of the Postal Mission there; of Mrs. Harry Rawson, the sunshine of the meetings. The Central and other Postal Missions were striving with untiring zeal and energy to spread a faith which was as high as the love of God and as deep as human nature.

Rev. R. H. LAMBLEY seconded. Being for ten years resident in Melbourne he had some right to speak on the religious needs of Australia in connection with postal mission work. Though geographically a long way off, the continent was not inaccessible from some aspects. Social problems of the European were not identical with those of the Australian. He had no education problem, and was impatient with those who had. On other questions, too, they neither understand nor are understood. The history of the continent showed that emigrants, smarting under social wrongs in the homes they had left, were anxious not to reproduce such bad conditions, and therefore colonies had developed which, like Victoria, were "a paradise for the working-man." It was the master passion of Australia to abolish poverty and obtain the same conditions of labour for all. This intense pre-occupation produced a great and pathetic trust in the Government, for on its Acts the colonist depended for fair treatment. The Australian was always disappointed in his Government—had always a striking reliance on the Government that might be. Such pre-occupation and reliance on political methods had led to the wiping out of others

and among them the dependence on the religious life in churches. Criticism of church methods was intensely bitter and powerful. The church had lost the confidence of the people and progress was at a standstill. Australia from this side appeared to have no approach, but the Postal Mission could minister to Australian conditions of life from within its own borders. It was difficult in a vast continent to get advertisements placed so that they would generally appear. He suggested the formation of a postal mission in all states and a central postal mission in one city, say, Sydney or Melbourne. An Englishman found it difficult to imagine the isolated hardship and loneliness of a thinker who had lost faith in all the old creeds. He made a pathetic plea for greater consideration of the "man in the bush." There was nothing to prevent Australia being regarded as an arbiter of peace in the far East as America was regarded in the West. A man and a horse with a pack saddle could do much—there was a field for missionary work practically untouched as yet. Australia needed stimulation, and he commended the consideration to the central committee.

The report and accounts were unanimously adopted.

Mrs. HODGSON PRATT paid an eloquent tribute to the missionary zeal of the workers. In all earnestness she asked whether they were courageous enough in their work, and related some humorous and interesting experiences. In times of difficulty and despair, prayer was a fount of strength. A farmer had prayed for help over the "hard bits and little turnings." With help at such times and with Paul's splendid optimism they were sure of final success.

Mrs. NOEL JOHNSON moved the re-election of the officers and committee. Miss BARMBY seconded, and the resolution was carried.

Rev. RICHARD NEWELL spoke of his work at Bedford and Framlingham, and the gratitude of his village friends for the new room, and told of the excellent purposes to which it was put.

Mr. GOACHER, of Coalville, and Mr. JENKINS, of Oldham, gave interesting accounts of pioneer work.

A vote of thanks, proposed to Mr. H. G. CHANCELLOR, and carried by acclamation, brought the meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Tavistock (Appointment).—The Rev. E. Rattenbury Hodges has received and accepted a unanimous invitation to the pulpit of the Abbey Chapel.

Birmingham: Hurst-street Mission.—We regret to hear that the Rev. W. J. Clarke, owing to nervous breakdown, has been ordered away for a prolonged and complete rest. This will necessarily add greatly to the arduous duties of the mission staff, and friends are asked kindly to bear this in mind, and especially to refrain from any correspondence which would require Mr. Clarke's own attention.

Cardiff.—At the close of the morning service at West Grove Church, on Sunday last, June 21, a touching tribute was paid by the minister, the Rev. F. Blount Mott, to the memory of the late Rev. George St. Clair, and upon the proposition of Mr. W. A. Moore, seconded by Mr. A. F. B. Mills, and supported by Mr. T. Yates, the following resolution was passed in solemn silence:—"That we, the congregation of the West Grove Unitarian Church, desire to express our deep sympathy with the widow and family of the late Rev. George St. Clair, in their bereavement. Remembering with affectionate appreciation the years of faithful service as minister of this church, during which Mr. St. Clair endeared himself to all, and his many acts of personal kindness, we desire to record that the influence of his character and life still remains a living power among those here to whom he ministered."

London: Essex Church.—The amount of the Hospital Collection last Sunday was £240 13s. 1d.

London: Stepney.—On Sunday, June 7, a special flower service was held in the afternoon at College Chapel, when the Rev. G. Carter gave an impressive address on the text "As a root out of a dry ground." About 50 children and adults were present. On Sunday, June 14, Mrs. Hodgson Pratt gave an address to the school on the subject of Boys' Brigades, which though in themselves apparently harmless and certainly attractive, she regarded as objectionable and to be avoided, because they were used as stepping-stones to the army. Courage, she said, was expected of all men, and though often shown by the soldier it was present in the man.

Moseley Unitarian Christian Church.—The Sunday-school anniversary services were held at Dennis-road Council School on Sunday last, June 21, the preachers being as follows:—Morning, Rev. T. A. Gorton (minister). Afternoon, Mrs. W. C. Hall, B.A., and in the evening the Rev. W. C. Hall, M.A. (Waverley-road Church, Small Heath). There were good congregations, especially at the evening service, when there were about 240 present. The children, assisted by an augmented choir, deserve special praise for the very efficient manner in which they rendered the musical portion of the services, the items worthy of special mention being the chorus, "And the Glory of the Lord" (Messiah), and the hymn for the little children, two verses of which were taken as a solo by Eileen Young. The organist of the church, Mr. E. J. Hughes, conducted in his usually able and painstaking manner, and Mr. W. Harris presided at the organ. The collections for the day, including the children's collecting cards, amounted to over £12. The music will be repeated next Sunday evening. Preacher, Mr. Nightingale.

Stockton-on-Tees.—The 220th anniversary of this church was held on Sunday last, when the services were conducted by Rev. W. Copeland Bowie. He also visited the Sunday-school, and addressed the children. On Monday evening, a conversazione was held in the school-room. Addresses were delivered by Rev. W. C. Bowie, Rev. A. Hall, of Newcastle, and others. Mr. Hall spoke with great earnestness of the need of co-operation between our churches of the North-Eastern district, which he has at heart. This, his first visit to the congregation, is cordially welcomed, and his inspiring words will be remembered. The evening passed off very pleasantly. There was a good attendance, and an excellent entertainment was given in the shape of vocal and instrumental music and recitations. Rev. W. C. Bowie's visit has been much appreciated; and he leaves pleasant recollections of his helpful words and message.

Taunton (Welcome Meeting).—A largely attended social meeting of the Mary-street congregation was held in the Memorial Schools on Thursday evening, June 18, to welcome the Rev. John Birks, F.G.S., as minister. Mr. Birks was minister at Taunton twenty-five years ago, and received a very cordial welcome on his return to the congregation. Mr. E. C. Goodland presided, and during an interval of the musical programme Mr. James Randall proposed a vote of welcome, which was seconded by Mr. J. Baggs, and supported by Mr. G. Bond, superintendent of the Sunday School, and Mr. C. Bond, on behalf of the members of the Bible class. Mr. Birks gratefully acknowledged the resolution, and expressed the hope that they would all work together in

the spirit of friendship, love, and truth, remembering that they were living in an age of practical religion, and that theirs was a simple, practical faith.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE CARTER.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Mr. H. G. CHANCELLOR.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. F. HANKINSON; 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. P. FARLEY, B.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOFFORD BROOKE, M.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. H. L. JACKSON.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15, Rev. EDGAR DAPLYN; 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. C. H. NORTHMORE.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Rev. J. TOYE; 6.30, Mr. DELTA EVANS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COX.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIMS.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. ARTHUR GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Rev. W. R. SHANKS. "The Living Church."
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. MATHEW WATKINS.
 LIVERPOOL, Hope-street Church, 11, Rev. J. COLLINS ODGERS, B.A.; 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11, Rev. H. D. ROBERTS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. BIRKS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

MARRIAGE.

CORNISH—ROWE.—On June 18, at Rosslyn Hill Chapel, Hampstead, by the Rev. Henry Gow, B.A., Charles William Cornish, of 13, Lawn-road, Hampstead, to Ada Lucy Rowe, youngest daughter of the late John Kingdon Rowe, of Hampstead, N.W.

DEATHS.

HOTTINGER.—On June 19, at 18, Highfield-street, Leicester, Fanny Hottinger, aged 76, for more than 50 years a teacher of languages in Leicester.

COX.—On June 22, at her residence, Fairholme, Windermere, Eliza, daughter of the late George Lissant Cox, of Liverpool, in her 90th year.

Situations,
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TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

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In the Cheshire Plain, four miles from Crewe, opened in 1900. Modern Buildings, standing in 24 acres of grounds. Preparation for University Scholarships and Matriculation, or for Professional and Commercial life.

NEXT ENTRANCE EXAMINATION JULY 21, AT THE SCHOOL.

For prospectus and particulars of admission on the Foundation apply to the Head Master, H. L. JONES, M.A. (Oxon.), or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL, NANTWICH.—The Examination for the CHARLES JONES SCHOLARSHIP, value £25 per annum, for the Sons of Ministers, will be held at the same time and place as the ordinary Entrance Examination (see above). Candidates must be under 14 on the first day of examination. For particulars apply to the Head Master. Last day of application, July 11th.

AU PAIR.—French Gentleman, student, 22, Protestant, offers lessons in mathematics or natural science for board in English family from July 15 to October 15. Country or country town preferred.—M. BARTOZEWSKI, 85, Avenue d'Orleans, Paris.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SCARBOROUGH.—Apartments. Good cooking and attendance. Unitarian Family.—Mrs. GARRETT, 26, Esplanade-gardens, South Cliff, close to Spa.

TO LET, FOR AUGUST.—Furnished Farm-house on Bredon Hill in Gloucestershire; five bedrooms, two sitting rooms.—Apply the Rev. L. P. JACKS, 28, Holywell, Oxford.

KESWICK.—Furnished House to be Let. Dining, drawing, 3 bedrooms (4 beds). Bath, h. & c., gas cooker. Near Station. River and mountain views. £2 10s. weekly, Aug. and Sept. £3 3s.—Miss NEWLING, Pentwyn Cottage.

In the press and will shortly be published,
A PAMPHLET ON

THE PRESENT STATE OF THE
UNITARIAN CONNECTION.

By FRANCIS HAYDN WILLIAMS,
Minister of Flowergate Old Chapel, Whitby

It will deal with the present meaning and significance of the term "GOD," the Campbell muddle, the Monism of Professor Jackson, the Unitarian Van Mission, &c., &c.

Shakespeare's words on "Sweet Religion," in "Hamlet," Act iii. Scene 4, are pretty well exemplified in the present state of the pulpit.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for JULY.

A Scientific Basis of Belief in a Future Life.
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UNITARIAN HOME MISSIONARY
COLLEGE.

THE GARDEN PARTY

IN CONNECTION WITH THE

ANNUAL EXAMINATIONS

WILL BE HELD ON

WEDNESDAY, JULY 1,
3.30 to 8.

Admission will be by ticket only. Invitations will be sent to any friends of the College on application to "The Secretaries," Summerville, Victoria Park, Manchester.

UNITARIAN HOME MISSIONARY COLLEGE.—The Annual Public Examination of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Manchester, on Tuesday, June 30, commencing at 11.0 a.m. The Visitor's Address on "The Moral Freedom of Man," will be delivered by the Rev. S. H. MELLONE, M.A., D.Sc., of Hollywood, at 5 o'clock. On the evening of the same day, the Valedictory Service will be held in CROSS STREET CHAPEL, at 7.30, and will be conducted by the Rev. AMBROSE N. BLATCHFORD, B.A., of Bristol. Music by the choir of the Longsight Free Christian Church; organist, Mr. O. H. HEYS. On the following day, Wednesday, a Garden Party will be held in the grounds at Summerville, 3.30 to 8.0 p.m. Tickets free on application to Hon. Secs., Summerville, Victoria Park, Manchester. The attendance of all friends of the College is earnestly invited.

For the Committee,

EDWARD TALBOT, } Hon Secs.
E. L. H. THOMAS, }

Manchester, June 22, 1908.

"THE SPADE AND THE SICKLE."

Monthly Sermons by Rev. Edgar I. Fripp, B.A.

No. 10 (June)—"Thorns and Roses."

Annual Subscription, 1s. 6d. 36, Manor Park, Bristol.

STAND UNITARIAN SUNDAY SCHOOL.—The 100th Anniversary of the School will be held on Sunday, June 28, 1908. Preacher, Rev. W. G. TARRANT, B.A. (of London).—Service at 10.45, 2.30, and 6.30.

"THE UNITARIAN MONTHLY."

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BUILDING OF THE NEW CHURCH.

IN 1893 the late Rev. BROOKE HERFORD, D.D., started services in Kilburn. In 1897 the present hall was built to serve temporarily as a church, and ultimately as a Sunday School. Land was bought sufficient for both buildings. The church itself is now in course of construction. It will accommodate 270 persons, and in its architecture a reasonable economy has been aimed at. Owing to the nature of the soil, the foundations have proved to be very costly, involving a heavy expenditure, and bringing the total cost to £4,200, or, including organ, to £4,500.

MEMORIAL TO THE LATE REV. BROOKE HERFORD, D.D.

DR. BROOKE HERFORD initiated this movement. It was his fond hope to see the Church erected in his own lifetime. It was the last great effort of its kind to which he applied himself. The Congregation has decided to make the Church a Memorial to him, in some suitable way, so that it may speak to future generations of his devotion and enthusiasm in spreading abroad a knowledge of the religious faith we hold in common.

The Building Fund now amounts to £3,950; and £550 more is required, if the whole scheme is to be carried through. Out of regard for our revered founder's memory, we earnestly desire that at least the Chancel and Vestry should be added, so as to make the actual building complete. To enable us to achieve this, we now appeal to Unitarians of other churches for their generous help.

The scheme has the hearty approval of the Executive of the British and Foreign Unitarian Association.

Donations or promises will be gratefully acknowledged by the treasurer, S. T. JOHNSON, Esq., 31, Exeter-road, Brondesbury London, N.W.

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The Three Churches Building Fund Grant	1,200	0	0
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